

FOREWORD.

It is a matter of great delight that only after a few months after the publication of the *Pāncasāhita*, a text-book of Ardha-magadhī at the Intermediate Arts examination, Professor Vrajīd Mohanīd Shukh is offering to the readers and students of Ardha-magadhī quite a new and handy volume of choice thoughts and expressions from standard Ardha-magadhī writers. His selection has been a happy one dealing with as many as twenty different topics of which some are religious, some are semi-religious and some are quite secular.

There are some old selections of this type in Ardha-magadhī, such as the *Nīkīrānīkīrānī* of some ancient writers or the *Vajradigga* of Jayavallabh which are secular. Recently there has been published a nice selection termed *Nirgrānībhī Prāvāna* giving choice thoughts on religious topics from the sacred *sūtra* literature of the Jains. It has been a special feature of the present selection that there have been avoided all the defects of the old selections such as obscurity, vulgarity, conventionalism and the like which have marred their beauty.

In the present publication, special consideration is given to modern principles of selection and sobriety, clarity as well as strikingness appear to be its prominent features.

The book is interesting and instructive at the same time. It will no doubt deserve to occupy a place in the Ardha-magadhī courses of the B. V. Arts or the Inter Arts examination of the University.

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Ardha-magadhī

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idea of moral life runs through most of them. I have purposely avoided descriptions of seasons, places and emotions; but included what can be strictly called Subhāshitas. Riddles and sayings have been reserved for another publication.

The language of almost all the verses here, is Māhārāshtrī Prakrit with the exception of verses number 414 and 415 which are written in Anabhrānshā, and some purely Ardha-magadhi verses. A careful reader will find that most of the verses do not belong to that period when vocalisation and aspiration of the consonants had reached the climax. There is no great variety of metres and very few four-footed verses have been included.

I have not used the word Ardha-magadhi in the title of this book, because it is not fully representative. Ardhamagadhi is not different from Prakrit but one of them. It does not mean half of Magadhi, as some believe at the first hearing or reading. There are only two features common to Magadhi and Ardha-magadhi. They are, (1) ए as the nominative singular termination for masculine nouns ending in अ and (2) the change of र to ऌ as in चरण to चलण. Magadhi is extinct to day and its literature is almost nil but there is pretty good literature in Ardhamagadhi.

There are two explanations offered by श्री ब्रह्मदास महाराज in his मीमांसाचूर्ण for Ardhamagadhi regarding it as the language spoken in half of the Magadhi country or the language used by the natives of fifteen provinces in Assam. We know

tion the evidence that Lord Mahavira preached in Ardhamagadhi and that his principal sphere of movement was in the Magadhi. The language of that country was called Magadhi, but lord Mahavira is said to have preached in Ardhamagadhi, the language intelligible to all those who attended his religious discourses. It should have been therefore a mixed dialect used for preaching purposes only. Magadhi was a great empire in those days and there might have been about eighteen small countries under it, from which people hailed to the capital city Raigaha, to hear the doctrines preached by lord Mahavira.

Then Ardhamagadhi should contain a greater element of Magadhi combined with smaller elements of other provincial dialects. But it is not so. The language of the present canon resembles Maharashtri more than it does Magadhi or any other Prakrit. For this very reason, Dr. Jacob calls it Jain Prakrit as distinguished from Jain Maharashtri, the language used by later Jain writers of commentaries and story books.

This apparent dissimilarity can be explained by the past history of the canon which has passed through and been preserved with great difficulty in difficult times. Lord Mahavira preached and his main disciples received the doctrine to convey the same to their own disciples. Thus the doctrine was carried on orally. About two hundred years after Mahavira's Nirvana, there occurred a severe famine of twelve years, when some monks migrated to countries free from famine, especially to कर्णाटक in the south. They must have come into contact there with Dr. Mahavira speaking people and even unconsci-

derived from Sanskrit by interpreting the word प्राकृत as प्रकृतिः संस्कृतम् नत्र भव्यं नन आगते या, but they should not take the word प्रकृति to mean "origin". It is used by the grammarians like हेमचंद्र in the sense of "base" in their grammatical treatise. The view therefore is not highly tenable. It can be said with a strong degree of probability that Prakrits existed side by side with Sanskrit, if not earlier to it. They must have developed into several dialects in course of time and passed through various stages getting the names of regions or tribes in and by which they were spoken. Of all these, महाराष्ट्री was the first to become standardised and used in literature. The remaining dialects too became standardised in course of time and reached the stage of अपभ्रंश - which are the fountal mothers of old vernaculars. Hence the study of Prakrits is specially indispensable to the philologists to-day, and for that, such books are quite necessary.

I am very much thankful to prof K. V. Abhyankar M. A, for & is kindly writing a foreword to this book. That I have been able to publish this work to-day, is in a way due to him, for I began my study of Ardhamagadhi under him. I express my gratitude to Sr. Purna Chand Nihar also for having allowed me to make use of his compilation.

My labours will be amply rewarded if this collection helps the students of Prakrit and creates in them some interest to the ancient language.

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Surat

V. M. Shah.

9th March 1935

PRAKRITA-SUBHASHITA SANGRAHA.

(**प्राकृतसुभाषितसंग्रहः**)

(Collection of Prakrit moral verses with
introduction and translation
in English)



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VARANASI

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॥ ॐ अम् ॥

प्राकृतसुभाषितसंग्रहः ।

सज्जनः ।

THE VIRTUOUS.

अवधारणे वि से कुर्मनि उवधारमुत्तमा नृणं ।
सुरहेद चंद्रमदुसो परमुमुस छिज्जमाणो वि ॥१॥
मिधी परोवपारो मुतीत्या अज्जवं विधान्वर्गं ।
दविरुष्णविणयचाया सुदणाय गुणा निममोण ॥२॥
उदयम्मि वि अत्थमणे वि धरह रत्तणे दिवमनाशे ।
रिद्धीगु आवईसु अ तुल्लच्चिय गुण सप्पुरिमा ॥३॥
स्वीं पिव हमा जे पुट्टन्ति केवकं समिद्धगुणे ।
दोमे विवजयन्ता न वण मुजाणए पुरिसे ॥४॥
बादा महम्ममहिअ मिण तेजाइअ मयसहम्मं ।
सज्जनो ॥ ५ ॥ रोहि विमेसे ॥५॥
॥ ६ ॥ ॥ ७ ॥ ॥ ८ ॥ ॥ ९ ॥
॥ १० ॥ ॥ ११ ॥ ॥ १२ ॥ ॥ १३ ॥
॥ १४ ॥ ॥ १५ ॥ ॥ १६ ॥ ॥ १७ ॥
॥ १८ ॥ ॥ १९ ॥ ॥ २० ॥ ॥ २१ ॥
॥ २२ ॥ ॥ २३ ॥ ॥ २४ ॥ ॥ २५ ॥
॥ २६ ॥ ॥ २७ ॥ ॥ २८ ॥ ॥ २९ ॥
॥ ३० ॥ ॥ ३१ ॥ ॥ ३२ ॥ ॥ ३३ ॥
॥ ३४ ॥ ॥ ३५ ॥ ॥ ३६ ॥ ॥ ३७ ॥
॥ ३८ ॥ ॥ ३९ ॥ ॥ ४० ॥ ॥ ४१ ॥
॥ ४२ ॥ ॥ ४३ ॥ ॥ ४४ ॥ ॥ ४५ ॥
॥ ४६ ॥ ॥ ४७ ॥ ॥ ४८ ॥ ॥ ४९ ॥
॥ ५० ॥ ॥ ५१ ॥ ॥ ५२ ॥ ॥ ५३ ॥
॥ ५४ ॥ ॥ ५५ ॥ ॥ ५६ ॥ ॥ ५७ ॥
॥ ५८ ॥ ॥ ५९ ॥ ॥ ६० ॥ ॥ ६१ ॥
॥ ६२ ॥ ॥ ६३ ॥ ॥ ६४ ॥ ॥ ६५ ॥
॥ ६६ ॥ ॥ ६७ ॥ ॥ ६८ ॥ ॥ ६९ ॥
॥ ७० ॥ ॥ ७१ ॥ ॥ ७२ ॥ ॥ ७३ ॥
॥ ७४ ॥ ॥ ७५ ॥ ॥ ७६ ॥ ॥ ७७ ॥
॥ ७८ ॥ ॥ ७९ ॥ ॥ ८० ॥ ॥ ८१ ॥
॥ ८२ ॥ ॥ ८३ ॥ ॥ ८४ ॥ ॥ ८५ ॥
॥ ८६ ॥ ॥ ८७ ॥ ॥ ८८ ॥ ॥ ८९ ॥
॥ ९० ॥ ॥ ९१ ॥ ॥ ९२ ॥ ॥ ९३ ॥
॥ ९४ ॥ ॥ ९५ ॥ ॥ ९६ ॥ ॥ ९७ ॥
॥ ९८ ॥ ॥ ९९ ॥ ॥ १०० ॥

असर्गना वि नर्त्तन्ति मुपुरिमा गुणगनेदि नियगृदि ।
 किं बुद्धंति मर्गीभो जाओ महम्मैदि चिगंति ! ॥८॥
 विदलो जं अवर्लवइ आवडपरिचं न जो ममुद्धग्द ।
 मरणागयं च म्कसट निमु नेमु अलंकियां पुदवी ॥९॥
 अलमाधनेण वि मउजगेण जे अइसग ममुद्धविया ।
 ने पत्येमु टंबुहिरियव्य न हु अन्नहा हुंति ॥१०॥
 जेण परो दूमिज्जइ पाणिवहो जेण मणिणं ।
 अप्पा पडइ किलेमे न हु तं जंपन्ति गीयत्था ॥११॥
 जं चिय स्वमइ समन्थो धणवंतो जं न गव्विओ ढोइ ।
 जं च सुविज्जो नमिरो तं निहि अलंकिया पुदवी ॥१२॥
 न हसंति परं न थुणंति अप्पयं पियसयाइं च जंपंति ।
 एमो सुअणसहावो नमो नमो ताण पुरिसाणं ॥१३॥
 मेहाण जउ चंदस्स चदणं तरुवराण फलनिचयो ।
 मुपुरिमाण य रिद्धा सामन्न सयल्लोयस्स ॥१४॥
 मम्म न उल्लविज्जइ कम्मवि आलं न दिज्जइ वद्वि ।
 को वि न उओमिज्जइ मज्जणमग्गो इमो दुग्गो ॥१५॥
 जल्लहियिपघट्टिण वि निवमिज्जइ हरमिरंमि चंदेणं ।
 जन्धगया त्थगया मुणिणो सीमेण बुच्चंति ॥१६॥
 नियगरुषपभावपसमणेण लज्जति जं महासत्ता ।
 इयमा पुग अलियपसमणेण वि अंगे न मायंति ॥१७॥

गरुयावराहिणं वि हु अणुकंपेदीह जे महामना ।
 जम्हा जे महासना तेहिं चिय भूमिया घरिणी ॥१८॥
 अभिठाणमभणंनो विय होइ पयडो गुणेहिं सप्पुरियो ।
 छत्तो वि चंदणनरु किं न कहिञ्चइ परिमलेणं ॥१९॥
 छञ्चइ मरणं वि रणे उत्तमपुरिसाग धीरहियमाणं ।
 न य परपगामदणियं रञ्जं वि कोइ निव्वारणं ॥२०॥
 सेला चरंनि पल्लये मज्जायं सायरा वि मेहंति ।
 सुयणा तहिं वि काले पट्टिवत्तं नेव विद्विंति ॥२१॥
 फरुसं न भणसि भणिओ हससि हसिऊण जंरमि पियाइं ।
 सञ्जग तुइ सहायो न याणिमो कस्त सारिच्छो ॥२२॥
 ने धत्ता ताण नमो ते गरुया माणिणो धिरारम्भा ।
 जे गरुयवमणपरिपेहिया वि अल्लं न पन्थंनि ॥२३॥
 तुंगं चिय होइ मणो मणंसिणो अंतिमामु वि दसामु ।
 अरथन्तम्म वि म्बिणो किग्णा उद्ध चिय फुग्न्ति ॥२४॥
 ना तुहो मेग्गिरी मयग्गमे नाव होइ दुत्तागे ।
 ना विममा वज्जगईं जाव न बीग पवत्तन्न ॥२५॥
 ना विदि ष्ण गयण न वच्चिय जल्लहग अहगं ।
 ता गरुया कुल्लमेळं गाव न धरेजे जत्तं ॥२६॥
 मेरु तिणं च मग्गा पग्गा ह वच्चिय गग्गा ।
 चाहलियाइ ममुहं च मग्गा पग्गा ह वच्चिय गग्गा ॥२७॥

बोद्धवसो गिल्लइ तयं तं चिय वगिल्लइ कञ्चयन्निमेणं ।
 अहवा सुद्धसहावा हियवे क्लुसं न धोएन्ति ॥२८॥
 गेहागयं च सरणागयं च वद्धं च रोणपरिम्यं ।
 नम्मन्नं बुद्धं वास्यं च न हणन्ति सप्पुग्गिमा ॥२९॥
 निदाअरिजणस्तवि दोसभादी न सज्जो क्हवि ।
 कुणइ सुयं वामि तच्छिज्जन्तो वि नय्यस्सो ॥३०॥
 अरन्धिओ वि सुयणो कइण कच्चे गुणे पयासेइ ।
 धवणेइ जयं सयलं नभावओ चं व नित्तिनाहो ॥३१॥
 परमहिता जगणीममा मत्तइ धोरो तणं व परदब्बं ।
 लोमस्स निययकालं अहियं परिवायणुज्जुत्तो ॥३२॥
 सच्चच्चिय धत्ताणं हेइ अवय्या परोवयारार ।
 बालमस्सिम्म व उदओ जणस्स मुवणं पयासेइ ॥३३॥
 सप्पुरिसच्चिय वमणं महन्ति गरुयं वि माहमेअरमा ।
 धरणिच्चिय महइ अण वज्जनिवाय न उण तन्नू ॥३४॥
 मोयन्ताणं वि नो नाणं कम्मबंधो उ केवल ।
 नो पग्गिइया न मोयन्ति जाणन्ता भवस्सवयं ॥३५॥
 धत्ता ने वग्गुरिमा जेच्चिय मोत्तूण निपयजुद्धओ ।
 पच्चइया कयनियमा पियमयल्लमणुत्तरं पत्ता ॥३६॥



दुर्जनः ।

THE WICKED.

रंजंति जाव कञ्चं कयकञ्जा दुग्जणञ्च दूमंति ।
 जे ते कारिमनेहा हा हा धी निग्गिणा पुरिसा ॥३७॥
 मन्मइल्लेकमइला घूर्लीमइला न ते नरा मइला ।
 जे पावपंकमइला ते मइला जीवलोगंमि ॥३८॥
 जो कुणइ परम्म दूहं पावइ तं चेव सो अणंतगुणं ।
 लब्धंमि अंबयाइं न हु निवतरुम्मि ववियम्मि ॥३९॥
 खंडीकओ वि पग्गालिओ वि सुण्णीकओ वि सुण्णे व ।
 जीहाफलंचिओ वि हु जगेइ दाहं अहो विमुणो ॥४०॥
 अलमेव विच्छुआणं मुइमेव अहीणं तद्द य मंदस्स ।
 दिट्ठिवियं विमुणाणं सच्चं सच्चस्स भयजणयं ॥४१॥
 स्वल्पजणण दोसा गुणा य को वणिणं तद्द लोए ।
 जइ नवमि नायगाओ दोहि जीहामहम्मैहि ॥४२॥
 गुणितां गुणेहि विइवेहि विहविणो होन्नु गच्चिया नाम ।
 दोमेहि नवमि गओ भवण मग्गो शिय धउळ्वो ॥४३॥
 णयं विय वट्ठोहो जीविजइ अ स्वणण मज्झमि ।
 लाहो ज न टमिजइ भुयगवग्गिणिय वण्णे ॥४४॥
 मा वच्छइ जीमभ पमुणे वट्ठकटवइमग्गियाण ।
 निच्चतियकज्जपरम्महाण सुणयाण व स्वणण ॥४५॥

मलिणा कुटिलगईओ परच्छिद्ग्या य भीमणा डमणा ।
 पयपाणेण वि लाल्यन्नस्य मारंनि दोजीडा ॥४६॥
 विरमं मसंति सविसं डसंति जे छत्रमिनि मुंथंता ।
 ने कस्स लद्धच्छिदा दुज्जणममणा सुईं दिनि ॥४७॥
 धिद्धी ताण नराणं जे पररमणीण स्वमिनेणे ।
 खुहिया इणंति मच्चं कुलजससग्गापवभामुईं ॥४८॥
 अन्नं च तस्स कीरईं पढमं चिय पत्थणा खलजणस्स ।
 बीहेह कविजणो जस्स मूसओ इव विरालस्स ॥४९॥
 अद्दवा सहाव उ च्चिचय दोसग्गाहणस्मि वावडमणस्स ।
 अन्नमत्थणासएहि वि न खलस्स खलत्तणं गलइ ॥५०॥
 कुटिलत्तणं न उज्जाईं परच्छिद्गवेसओ य दोजीहो ।
 पत्थिज्जंतो वि कवीहिं दुज्जणो सप्पसारिच्छो ॥५१॥
 दुज्जणसहाए पटियं निम्मलकच्चंवि लद्धइ न पइइं ।
 जलविंदुच्च मुत्तत्ते आयसमाणम्मि पक्खित्तो ॥५२॥
 आसज्ज दुज्जणं कविजणस्स अन्नमत्थणा तओ विहला ।
 न हु सक्करसमित्तो वि चयइ कडुयत्तणं निचो ॥५३॥
 अन्नमत्थिओ वि वंको कलुसियहियओ सुवित्तपरिहीणो ।
 चंदोच्च दुज्जणो इह दोसासंगे पयामेइ ॥५४॥

धनम् ।

ॐ नमो भगवते वासुदेवाय ।

जाहं रूवं विज्जा निजि वि गच्छन्तु इन्द्रे विवगे ।
 अत्यो क्षिय परिवद्दत जेण गुणा पायटा हुन्ति ॥५५॥
 विगुणमवि गुणइदं रूवहीणंपि रम्मं,
 जणमवि मइमंनं मंदसत्तंपि मूरं ।
 अकुलमवि कुलीणं तं पयंपंति लोभा,
 नवक्कमन्द्दलच्छी जं पलोण्ड लच्छी ॥५६॥
 सुच्चिय सुहो सो चंव पण्डो सो विदुत्तविज्जाणो ।
 जो निअमुअदंत्तजियलच्छीइ उवज्जाण कित्ति ॥५७॥
 न गणंति कुलं न गणंति पावयं पुण्णमवि य न गणंति ।
 इम्मरिण हि मत्ता तहेव परलोयमिदलोयं ॥५८॥
 वंचइ मित्तकलने नाविकवण मायपिदमयणे य ।
 मांइ वधंते वि हु पुग्गिमां जो होइ धण्डुज्जो ॥५९॥
 जा विद्वो ना पुग्गिमम्म होइ अणावहिन्दुओ नोओ ।
 गलिओदय यण विज्जुलावि दूर पग्गिक्कय ॥६०॥
 वणिअण वणिज्जम्म माहण ण सुटम्म य ।
 स्वत्तिअण मग्ग रूओ कारुण भावक्कम्मसु ॥६१॥
 पुरिमंण माणधणवज्जिण अक्कनजिणविदंण ।
 ते देसा गतत्वा अत्थ सवामा न दीमन्ति ॥६२॥

किं तीण सिरीण, सुंदरी वि जा होइ अन्नदेसम्मि ।
 जाइ न मित्तेहिं समं जा य न दिद्धा अमित्तेहिं ॥६३॥
 किं तीण सिरीण पीवराण छन्नाए गेहनिहिआण ।
 विष्फुरइ जण न जओ मियंककिरणुज्जया किती ॥६४॥
 तायविद्धता लच्छी नृणं पुत्तस्म होइ सा भइणी ।
 होइ परस्स परित्थी सयं विद्धता तओ जुत्ता ॥६५॥
 अणवरयदेन्तस्स वि तुट्टन्ति न सायरे वि रयणाइं ।
 पुण्णस्सखएण झिञ्जइ न हु लच्छी चायमोएणं ॥६६॥
 लच्छीए विणा रयणायरस्स गंभीरिमा तहच्चवेव ।
 सा लच्छी तेण विणा भण कस्म न मंदिरं पत्ता ॥६७॥
 जम्मत्थो तस्स सुइं जम्मत्थो पण्डिओ य सो लोए ।
 जस्सत्थो सो गुरुओ अत्थविहणो य लहुओ य ॥६८॥
 सव्वेसिं सत्ताणं खणियं पि हु दुक्खमेत्तपडियारं ।
 जा न करेइ नणु सुहं लच्छी को तीण पडिवन्धो ॥६९॥

दारिद्र्यम् ।

POVERTY.

ता न्हयं ताव गुणा लज्जा मच्च कुल्लकमो ताव ।
 तावच्चिय अहिमाणो देट्ठि ति न भण्णए जाव ॥७०॥
 निगनुत्ता पि हु लहयं दीण दइवेण निम्मियं भुवणं ।
 वाणए किं न नीय अप्पाणं पत्थणाभण्णं ॥७१॥

धरधरेद् द्वियं जीदा घोनेद् कम्भमम्भम्भि ।
 नामेद् मुडलावम्भं देहि ति परं मणन्तस्म ॥७२॥
 जे जे गुणियो जे जे वि माणियो जे विषडूढसंमाणा ।
 दालिद् रे विषकम्भण ताग तुयं साणुराओ सि ॥७३॥
 किं वा कुनेज कीम् किं वा विगण्ण किं व रूदेणं ।
 धगरहियाणं सुन्दरि नराण को आवरं कुणइ ॥७४॥
 इह लोणं धिय टीम्भ मन्नो नरओ य किं परसेण ।
 धणविन्मिआण मन्नो नरओ दाउदिअज्जगणं ॥७५॥
 सगुणो वि विनिग्गुणो धिय वुच्चए मुच्चए परिदणेणं ।
 पावट विद्वविहणो पए पए परामवं पुरिमो ॥७६॥

महिला ।

WOMEN

गृहचरियं देवचरियं तागचरियं चराचरं चरियं ।
 ज्ञाणन्ति मयलचरियं महिलाचरियं न ज्ञाणन्ति ॥७७॥
 बहुकृतकृतमगिया मायारूचेण भ्रूणं द्वियं ।
 महिलाण मम्मव अज्जवि शब्धो न ज्ञाणन्ति ॥७८॥
 वेण्णट मन्त्ताण पण आयामे वकिम्भणो य पयमणो ।
 लक् नवणि न धेपट दूळकम्म कामिणीद्वियं ॥७९॥
 संमां इयविहिण्ण महिलाग्ग्वेण महिय पामं ।
 बुग्गन्ति ज्ञाणमाण अयाणमाणा न वज्जन्ति ॥८०॥

गच्छेति नेत्रं संऽऽ मादयन्मदकं जगत् जेति ।
 नेत्रे वि नग नारीदि कर्मविषा नियमसंगमं ॥८१॥
 मग्नेति दीपनयनं माणसा जे नग न जेति ।
 नेत्रे हि दु करेति क्विं वाक्ये नेदमदृष्टिय ॥८२॥
 उन्नयमाणा अस्त्रविपरम्पा पण्डिता य जे केति ।
 महिलाय अंगुलीदि नयनियन्ति नेत्रेति नग ॥८३॥
 मिगारस्तत्राण रितासोत्तरा नृत्तजन्तार ।
 केके जयन्ति पुरिसा नारीनश्च न युद्धेति ॥८४॥
 उन्मेष अंगुलि मो पुरिमो मद्रियरुग्नि जीवशोभामि ।
 कामवमेण महिलं जेग न पताई दुस्साई ॥८५॥
 घना ता महिलाओ जाणं पुरिमेषु कितिमो नेदो ।
 पाएण जए पुरिसा महुरमरिसा सहायेण ॥८६॥
 किं पेम्भं को व पिओ को विरहो केरिसी विमयतण्डा ।
 एयं अप्पुवं जायि नमो नमो ताण नारीणं ॥८७॥
 गंगाण वासुयं सायरे जलं हिमवओ य परिमाणं ।
 जाणन्ति बुद्धिमन्ता महिलाहियं न जाणन्ति ॥८८॥
 रोवन्ति रुवायंति य अलियं जंपन्ति पत्तिधावेन्ति ।
 कवडेण य खंति विषं मरन्ति न य जति सञ्भावं ॥८९॥
 महिला हु रत्तमेत्ता उच्छ्रुस्तण्डं व सकरा नेव ।
 सच्चिय विरत्तमेत्ता निवं कूरं विसेसेइ ॥९०॥

अनुजन्ति मर्षणे मरणे पुणे विजन्ति ।

अपराधनिवृत्त्या हृदिगण्डव वन्देष्वा ॥९.१॥

विदधमि विदग्धाओ तनुर्विदग्धाहृदि रम्भाओ ।

जुवर्धओ मरिच्छाओ सुदग्धाविच्छुम्बिच्छुम्बियाम् ॥९.२॥

महिला आत्त कुल्ले महिला नोदमि दुष्टमिं मेतं ।

महिला दुग्धादा महिला जीनी अणधानं ॥९.३॥

माग् विदग्धाहृदि हृदि मूर्ध नद् पयामण अर्थं ।

निवर्धे वि वरिधः नगी रागादरा वःवा ॥९.४॥

ओ आद् जुवर्धमो मध्मावं मयनमोहिओ पुग्मिओ ।

दुग्धाद्वृत्तमग्धे निवर्ध मी नन्वि मर्दने ॥९.५॥

देवात्त दणवत्त य मने मनेनि मनेनिष्ठा ने ।

हृदिवर्धमि उगो नागवि मरा हृदि नट्टा ॥९.६॥

मायवर्धमिमात्त मुग्निमिमात्त निनेअमट्टाण ।

आत्तनि वृद्धमठ. महिलावर्धमि न यागन्ति ॥९.७॥

वर्धि इ. निवर्धमात्त इ इट् वावपि किञ्चन जिम्मा ।

इत्त गग्धमव इ हा इत्थ म वि विट्टइ ॥९.८॥

नावर्धमि नहनत्त मि गग्धमत्त वट्टट्ट निन्च ।

नावर्धमि इट्टनि मयनमो नागव न हवन्ति ॥९.९॥

अम्भवात्त नागा वट्टट्टाण य वट्टट्ट चित्त ।

पत्नीआण दहा वृवर्धमिआ वृक्मिआ निचव ॥

निजाग्नेया पण्डितंती वृत्त-वृत्तंमानं ।

जेति न जाया भूया ते मुद्रिया वीर्यंरामि ॥१०१॥

अंनो विग-मगियाओ मद्र-मगियाओ वजगिनीद ।

मुंजाव्यगगियाओ हंती ममोण मदियाओ ॥१०२॥

स्ताओ हंति भनं पाणंरि हंति नद गिगाओ ।

रागे वि विगणे विव मयंरग दृदुगुंओ ॥१०३॥

अन्नं चिनेनि मणं नियंनि अन्नं पदेनि अन्नेन ।

चव्यविनाणं ताणं को नाम हविज्ज वृद्धओ ॥१०४॥

विचहुया भन्निण जाओ य हणंनि निययुतेनि ।

को नाम पिओ तासि हविज्ज चव्यन्न मदियाणं ॥१०५॥

जट विममीसं सरमंवि भोयणं जीविय हग्द सुनं ।

तह मुन्दरावि रमणी रमिया नणु दोमटं देइ ॥१०६॥

जं चिने चिनेउं जं न मुविगेवि पेच्छिउं मक्कं ।

लीलावईण लीलावावागे तम्मि कज्जमि ॥१०७॥

मच्छयं जलमज्जे आगामे पविन्वयाण पयपती ।

महिलाण मियथममो निखिवि विन्वा पयपति ॥१०८॥

मनममनं दुक्ख सुह च जाओ धम्म जाणंति ।

ना पुत्तअ महिल्याओ मेमाओ जग मणुम्माणं ॥१०९॥



अनित्यता ।

TRANSLITERATION.

सर्वम अणित्यत्तं जुष्यन्धनसयणपुनरारणं ।
 देहस्य जीविषस्य य इकंदि न विच्छेदं निच्छेदं ॥११०॥
 जुष्यन्ते क्लृप्तमग्नी सोहृगं धनसंपत्त्या ।
 जीवितं वा वि जीरणं मरुवुदुभयनिर्हं ॥१११॥
 दणमाणोश्चोर्हि सामनेआट्टहि य ।
 न मथा सा निवारेटं तेरुवेज अणित्यथा ॥११२॥
 सञ्चत्य निरणुक्कोया निष्ठित्तमेमं पठारिणी ।
 सुनमनसमनार्ण एगा जगि अणित्यथा ॥११३॥
 जलवत्तरलं जीयं अयिग लच्छी दिभंगुरो देहो ।
 तुच्छा य कामभोगा निवेपणं दुषरत्तकन्वाण ॥११४॥
 लच्छी महावचवला तत्रो वि चवत्त च जीविय होट ।
 देहो तत्रो वि चवत्तो उक्थयारविश्वना वीम ॥११५॥
 चरुम य सो न हु तापय को विच्छी वि तम्म न हु नाण ।
 गुरुआण चरणवडण मा कम्म निष्पदत्तिराण पदं ॥
 उड मे ... ॥
 गुरुआण दि विच्छी ... ॥
 गयकणन ... ॥
 गुणिलममा ... ॥

मगभेगु मंगि का एय रई मगभेगु ।
 मगभेगु मंगि का एय रई मगभेगु ॥१२०॥
 मगभेगु मंगि का एय रई मगभेगु ।
 मगभेगु मंगि का एय रई मगभेगु ॥१२०॥
 इन्द्रभुगुणमुविगयविगुयुयु कुतुम सुवुपमरिगु ।
 इन्द्रभुगुणमुविगयविगुयुयु कुतुम सुवुपमरिगु ॥१२१॥
 सुट्टु वि भुत्ता भोगा सुट्टु वि रमिअ पिपण्डिममं निभं ।
 सुट्टु वि पियं सरीरं हा जीव कइया पि सुत्तवं ॥१२२॥
 अउजं कल्लं पगमिं पुग्गिा चिन्नि अथगंति ।
 अंजलिगयं व तोयं गल्लंमाडं न किञ्छन्ति ॥१२३॥
 मं कहे कायन्वं तं अज्जं चियं कोहं तुरमाणा ।
 बहुविग्घो हु सुहुत्तो मा अवरण्हं पडिक्खेइ ॥१२४॥
 दिवसनितापडिमाळं आउं सल्लिं तिआण पेत्तुणे ।
 चन्दाइच्चवदहा कालरहइं ममाडेइ ॥१२५॥
 विहया सज्जणसंगो विसयमुदाइं विलासणलियाइं ।
 नल्लिणीदलभघोलिरजल्लवपरिचच्चलं सत्वं ॥१२६॥
 तं कथं वलं तं कथं सुवणं अंगचंगिमा कथं ।
 सख्वमणिचं पिच्छट्ठं दिट्ठं नट्ठं कयन्नेण ॥१२७॥
 न्वणभंगुरं सरीरं जीवो अलो अ सासयसरुवो ।
 सारं इतिअमिन्नं जं कीगइ सोइणो धम्मो ॥१२८॥
 रूवमसासयमेयं विज्जुलयाचच्चलं जए ज्ञीअं ।
 संजाणुगगमरिमं खणरमणीअं च तासुत्तं ॥१२९॥

विषयाः ।

गदकण्ठचंचलाओ लच्छीओ नियमचावगाहित्थं ।
 विमयमुं जीवाणं बुद्धमु रे जीव ! मा मुञ्ज ॥१३१॥
 जट मंताए मटगाण मंगमो जट पहे य पहिआणं ।
 सपणाए मंजोगो तहेव सुगभंगुगे जीव ॥१३२॥
 जीअं जलबिंदुसमं मंरनीओ तगुल्लोलाओ ।
 मुनिगयममं च विभं जं जाणमु तं करिज्जामु ॥१३३॥
 मंतागागबलपुञ्जुओवमे जीविणं जलबिन्दुचंचले ।
 जुल्लगे य नइंगेमंभिमं पावजीव किमियं न बुज्जसे ॥१३४॥
 कुम्मो जट ओपबिन्दूप धोवं चिट्ठइ लम्बमाणए ।
 एवं मणुआणं जीवियं समयं गोयम मा पमायए ॥१३५॥
 बालमि कियन्तदेहे सरीरवावीमु जन्थ पइममयं ।
 कल्लहट्टघटीहिं सोमिज्जइ जीवियंमोहं ॥१३६॥

विषयाः ।

SENSUAL PLEASURES.

विषया विम व विममा विमया वेमानान्ध दाहकण ।
 विमया विमायविमएव यणममा मरणहेऊ ॥१३७॥
 तो भे भणामि माधय विम व दाहण मुणंऊण ।
 चवत्तविचिउमिण विम मण्यत्त भणुण तदय ॥१३८॥
 मृदणमममममोअय चवत्त नावण विष अमार ।
 मोकन्व नत्त णमि सरा व मट इइ कुणमु ॥१३९॥

महुरिदुममे मोक्षं मुक्तं गणितमभारते पतिर्न ।
 इय गमनमेष्टगमो रिदुतो वद मरुद भोक्तुं जे ॥११
 हस्तिरचडमाणनचंद्रगुण्डगणो रि जे देव ।
 नारीण किंकरा वंनि भिदी विमदकडा ॥१२
 उह कन्धुली कन्धु चंद्रमाणो दृष्टं मुण्ड मोक्षं ।
 पोहाडरा मणुमा नह कामदुष्ट सुरं विनि ॥१३
 दुयस्त्रं सुरं नि मरुद जीवो विमयामिमेसु अणुरतो ।
 पुणरवि बहु विनदिओ न मुण्ड आर्त परिगच्छं ॥१४
 उह वमने द्य महुरो आरुनो न्हय कामगयविने ।
 महिनाणुरागतो किं न कुण्ड साहसं पुरिमो ॥१५
 जं नत्थि नं पलोयइ जं विज्जद नं न पिच्छद पयत्थं ।
 अहह अहो अपुत्वं तिमिरं मिहिरुम्मामे मयणो ॥१६
 ता लज्जा ता माणो ताव य परलोयचिन्तणे बुद्धी ।
 जा न विवेयजिषहरा मयणस्स सरा पहुप्पन्ति ॥१७
 सलं कामा विमं कामा कामा आसीविपोवमा ।
 कामा पत्येअमाणा य अकामा जति दुग्गइं ॥१८
 विसयसुहेसु वमनं अबुइजगं कामरागपट्टिवद्धे ।
 उक्कामयंति जीवं घग्माओ तेण ते कामा ॥१९
 सणमेत्तमुत्तखा बहुकाण्डुत्तखा पगामदुत्तखा अणियामसोत्तखा
 संसारमोत्तस्स विदस्सभूया स्वाणी अणत्थाण उ कामभोगा ॥ १
 सत्वं विठवियं गीयं सत्वं नष्टं विठवणा ।
 सत्वे आभरणा भारा सत्वे कामा दुहामहा ॥२५०

शीलम् ।

GOOD CONDUCT.

मेरु गण्डो ज्ञः पञ्चवर्णं

छात्रो मास्यो मयज्ञः ।

विदो षण्डो ज्ञः मावर्णं

तत्रैव मीले पञ्च वयः ॥१५१॥

जो इहलोके पुत्रिणो मीले स्वदेहं कामगण्डो ।

मो मलनंबनुत्सिमं नामे आश्रिण देह ॥१५२॥

धत्ता ते चिय पुत्रिणा जयंमि जीअं न ताण सुकथं ।

जे मुत्तिमणिणा विन्विना पञ्चीनु ॥१५३॥

जा नियकं नं मुत्तु मुमिणे वि न ईदणं नम अन्नं ।

आवात्तवंमयात्तवं मा मीणिण वि थवणिष्ठा ॥१५४॥

नाम्भे पियविग्गे महूमभवे बहुनुषाणअणुमंणे ।

जा नियमोले रक्खट मं ईं गावि बहुपुष्ठा ॥१५५॥

हागे भागे रमणाट वरण नट्ठाट निउत्ताट ।

मीलमयणाण ज्ञाण तुवईण न भूमिय अम ॥१५६॥

जा नारी इह लोके मीले स्वदेहं कामगहगहिषा ।

मा लोहमयपुत्रिणेण नम आश्रिण देह ॥१५७॥

मीले चिय महिल्लोण विन्विण मीलेमव म-वम्म ।

मीले जीवियसग्गि माल्लजा न सुदम किपि ॥१५८॥

शीलम् ।

GOOD CONDUCT.

मेरु गरिद्रो जह पन्वषाणं

एगारणो सागवतो गयणं ।

मिद्रो बलिद्रो जह गावयाण

तदेव मीलं पवमं वयाणं ॥१५१॥

जो इहलोण पुरिमो सीलं स्वडेह कामरममिद्रो ।

मो तत्तनंबपुत्तलिममं नग्गे आन्निगणं देह ॥१५२॥

धन्ना ते चिय पुग्गिमा जयंमि जीअं च ताण सुट्ठयर्थं ।

जे मुत्तिग्गणिग्गा विग्गचिन्ना परयीमु ॥१५३॥

जा नियकंते मुत्ते मुग्गिणे वि न ईहणं नं अत्ते ।

आवालबंभयास्सं मा गिमीणे वि धवणिज्जा ॥१५४॥

तारत्ते विपविरेहं महुममये बहुमुयाणअणुसंगे ।

जा नियमीलं स्वम्भट मं ई मावि बहुपुज्जा ॥१५५॥

हारो भागे रमणाट चयण नउगाट निउलाट ।

मीलमयणाण जीणं सुवईणं न भूमिष अग ॥१५६॥

जा नारी उह लोणं मीलं स्वडेह कामगहगहिया ।

मा लोहमयपुग्गिमेण नग्गे आन्निगणं देह ॥१५७॥

मीलं चिय महिलाण विग्गमय मीलमेव मन्वम्म ।

मीलं जीवियसग्गिमं मालं वा न नुदमं किपि ॥१५८॥

दैवम् ।

FATE.

जं चिय विहिता विहितं तं चिय परिणमद् मयल्लोपरस ।
 इय नात्रिउण धीरा विहुरे वि न कापरा हुन्ति ॥१६९॥
 तत्तिओ विदियाया जाणद दुगेवि जो अहि वसद् ।
 जं जम्म होइ नुगं त तम्म विद्वज्जयं देइ ॥१७०॥
 जम्मो कलिगदेसे पाणिगाहणं मरुयदेममज्जम्मि ।
 मणं समुह्वरि अज्जंवि मविस्सए किंवि ॥१७१॥
 पचे वसंतमासे रिद्धि पावंति सयलवणगई ।
 जं न करीरे पचं ता कि दोसो वमंतस्म ॥१७२॥
 वाण्ण बलेण परकमेण मंनोसहाइजुत्तीहिं ।
 विउसेहि वि कविहि वि य न तीए अन्नहाकाउं ॥१७३॥
 जा उण कस्मइ चिंता वेसु वि मा नूण दुटफला ।
 होअच्चमहोअच्चं च अन्नदा सुणइ नो चिन्ता ॥१७४॥
 सीयंति मल्लमत्थाइं एत्थ न कमेनि मन्ननन्नाइ ।
 अदिट्टपहरणम्मि य विहिम्मि किं पंरसे कणउ ॥१७५॥
 जं जेण पाविषध्वं सुहममुहं वावि जीवलो म्मि ।
 तं पाविज्जइ नियमा पहियागे नच्चि पयः ॥१७६॥
 जा जा आला लंबइ हत्थं गहिउण वं ह ।
 सा सा तउत्ति मुट्टइ नरस्त डि ० ५ ॥१७७॥

मद्दृष्टि विमलं वि कुलं हीटिज्जद् पागण्णावि जणेण ।
 पड्डु दृग्ने नरए पुरिसां वनारिमणेण ॥१५२॥
 उच्छिष्टं विष्टं पिर परनारिं पग्गिरन्नि सण्णुगिसा ।
 मेवंनि साग्गमेयच्च निदिषा ङं दुग्गयारा ॥१६०॥
 जो देद्द कण्णगकोटिं अद्दवा कारेद्द वण्णयत्तिणमवणं ।
 तम्मस ने तन्नियपुण्णं त्तत्तिप वंभञ्जण धणिण ॥१६१॥
 मीलं वरं कुलाओ दालिहं भव्वयं च रोगाओ ।
 विच्चा रच्चाउ वरं सभा वरं सुट्टु वि तवाओ ॥१६२॥
 सीलं वरं कुलाओ कुलेण किं होट विगयमीलेण ।
 कमलाइ कद्दमे संभवन्ति न हु हंनि मलिणाइ ॥१६३॥
 भूमणरहिया वि सई तीए मीलं तु नण्णणं होइ ।
 सीलविह्णणाए पुणो वरं खु मरणं महिल्लियाए ॥१६४॥
 सीलं कुलआहरणं मीलं रूयं च उत्तमं होइ ।
 सीलं चिय पण्णित्तं मीलं चिय निरूवमं घम्मं ॥१६५॥
 दत्थयाथपड्डिच्छिष्टं कण्णनासविकपियं ।
 अवि वामसइं नारिं वंमयाग्गं विवज्जए ॥१६६॥
 नहा बुक्कुटपोअस्म निच्च कुरलओ भयं ।
 एव तु वंनयाग्गिम्म इत्थाविग्गहो भयं ॥१६७॥
 चित्तमिच्छि न निज्जाए नाग्गि वा सुअलंकिर्यं ।
 भव्वरं पिय दट्टुण विट्ठि पड्डिसमाहरे ॥१६८॥

देवम् ।

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देवम् । FATE.

अं चिय विहिणा लिहियं तं चिय परिणमद् सयल्लोपस्त ।
इय नात्रिऊग धीरा विदुरे वि न काया हुन्ति ॥१६०॥

तत्तिलो विरियाया जाणद दुरेवि जो जहि वसद् ।
अं जम्म होइ जुगं त तप्प विदुज्जयं देइ ॥१७०॥

जम्मो कलिादेसे पाणिभादणं मरुयदेममज्जमि ।
मरणं समुदरि अज्जंपि मविस्सए किंपि ॥१७१॥

पसे वसंतमासे रिद्धि पावंति सयल्लवणाई ।
अं न करीरे पत्तं ता कि दोसो वयंतस्स ॥१७२॥

वाएण बलेण परकमेण मंनोमहाजुत्तीहि ।
विउत्तेहि वि कविहि वि य न तीए अत्तहाकाउं ॥१७३॥

जा उण कस्सद् चिंता वेसु वि मा नूण दुहफला ।
होअत्त्वमहोअत्त्व च अत्तदा कुण्ड नो चिन्ता ॥१७४॥

सीर्यंति मव्वमत्थाटं एत्थ न कमनि मन्तवन्ताद ।
अदिदुवहरणमि य विहिमि किं पम्मं कण्ड ॥१७५॥

अ जेण पावियत्वं मुहममुट वाचि वीअणे म्पि ।
नं पाविष्ण्ड नियमा पहियण न ॥१७६॥

जा जा टान्हा लवट हन्थ मन्विण व इ
सा सा तट्ठि तुट्टः नग्गः वि

जं नयणेहि न दीसइ द्विषण वि जं न चिनियं कदवि ।
 तं तं मिरम्मि निपडइ नरम्म दिव्ये पगहुत्ते ॥१७
 जइ विपइ विसमखिबरे लंघइ उदहि करेइ बवभायं ।
 तदवि हु फलं न पावइ पुरिसे दिव्ये पगहुत्ते ॥१७
 स्रष्टिजइ विहिणा ससहरो सूम्म वि अत्थमणं ।
 हा दिव्य परिणईए कवलिज्जइ को न कालेण ॥१८
 को एत्थ सया मुहिओ कम्म व लच्छी थिराई पेम्भाइं ।
 कम्म व न होइ स्वल्पं भण को हु न स्रष्टिओ विहिणा ॥१८
 विहिणा जं चिय लिहियं नलाटवट्टीए तेण दइवेण ।
 पच्छा सोवि पसन्नो अन्नहाकरिउं न हु समत्थो ॥१८
 अवहरइ जं न विहियं जं विहियं तं पुणो न नासेइ ।
 अइनिउणो नवरि विडी मित्थं पि न बड्डिउं देइ ॥१८
 एकस्स जाव न अंतं जामि दुक्खस्स पावकम्मो हं ।
 तावच्चिय गरुयपरं विइयंतु निरुच्चियं विहिणा ॥१८
 जं जं आल्लिइ मणो आसावट्टीहिं हिअअफलमम्मि ।
 तं तं बालोव्व निहं निहुअं हसिज्जण पम्हुसइ ॥१८

कर्मन् ।

KARMA.

सब्बो पुव्वकयाणं कम्माणं पावए फलविवागं ।
 अवराहेसु गुणेषु य निमित्तमेतं परो होइ ॥१८६

जं जेण जया जारिमयं टवत्त्रियं होइ कम्म सुद्धमसुरं ।
 तं सारिमं तथा से मंगघइ दोरिपरिच्छं ॥१८७॥
 पुञ्जकये सुकयं विथ जीवाणं सुकम्बकाणं होइ ।
 दूकयं च कयं दूकम्बाणं कारणं होइ निम्भवं ॥१८८॥
 न सुवासुहेहि नो नरवेहि नो बुद्धिमिद्धेहि ।
 कटवि म्बत्तिमइ इतो सुवासुतो कम्मरणिणामो ॥१८९॥
 नं देइ कोइ कम्मा वि सुकसं दुकसं च निच्छस्यो एसो ।
 निअयं चैव गमरिजपमुकभुमइ जंतुणा कम्मं ॥१९०॥
 मा कट्ट कोवि गत्वं जं किर कज्जं मए कयं होइ ।
 सुअरकयंपि कज्जं कम्मवमा होइ विवरीयं ॥१९१॥
 विट्ठंति सुया विट्ठंति बांधवा विट्ठइ मंचिओ अत्थो ।
 एकं नवरि न विट्ठइ नरम्म पुञ्जकयं कम्मं ॥१९२॥
 पाविज्जइ जत्थं मुहं पाविज्जइ मणवंधणं जत्थं ।
 नेण नरिं चिथ निज्जट्ठ निपकम्मगलन्धिओ जीवो ॥१९३॥
 ता किं भाणं किं विनिण्णं किं जूरिण्णं बहुण्णं ।
 जइ सोअेव विषंभइ पुञ्जकयो कम्मरणिणामो ॥१९४॥
 का दाअणं ममत्थो को वा हग्गिअणं जससं जं विट्ठियं ।
 पणिणमइ पल्लं पुत्तयं पञ्चकम्भाणुमाणेणं ॥१९५॥
 नियकम्मोहि वि नीय उच्चं पुरिमा ल्हंति मत्थाणं ।
 सुअदिअकृत्वयग उट्टइअसुणं य वच्चन्ति ॥१९६॥

एकस्मि कुले एकस्मि मंदिरे एककुविशमंभया ।
 एको नराण सामी अन्नो एषम्म अममथो ॥१९७
 कथवि जीवो बलिओ कथवि कम्माइं हुंति बलिआइं ।
 जीवस्स य कम्मस्स य पुञ्चनिवद्धाइं वेगइं ॥१९८
 सयमेव कुणसि कम्मं तेण य बाहिज्जसि तुमं चेव ।
 रे जीव अप्पवेरिय अन्नस्स य देमि किं दोसे ॥१९९
 नचंता कीडन्ता कम्मं कुञ्चन्ति निग्घिणा जीवा ।
 पच्छा तस्स विवागे रुअंति कट्टुणं महादुक्खा ॥२००
 धारिज्जइ जलनिदी वि कल्लोलोत्थंभिसत्तकुलसेलो ।
 न हु अन्नजम्मनिम्मिअसुहासुहो कम्मपरिणामो ॥२०१
 किं अत्थि कोइ भुवणम्मि जस्स जायन्ति नेव पावाइं ।
 नियकम्मपरिणईए जम्ममरणाइं संसारे ॥२०२॥
 अकयं को परिभुंजइ सकयं नासिज्ज कस्स किर कम्मं ।
 सकयमणुभुंजमाणो कीस जणो दुम्मणो होइ ॥२०३॥
 धोरम्मि गब्भवासे कलमलजंबालअसुहवीमत्ये ।
 वसिओ अणंतखुत्तो जीवो कम्माणुभावेणं ॥२
 धणकम्मपासबद्धो भवनयरचउप्पहेसु विविहाओ ।
 पावइ विहंवणाओ जीवो को इत्थ सरणं से ॥२०५॥
 जणणी जायइ जाया जाया मायपिया अ पुत्तोय ।
 अणवत्था संसारे कम्मवसा सच्चजीवाणं ॥२०५॥

अतो न शुण्ट अयि । इ अ पि अणा कोट्ट नहु अतो ।
 आपकयं गुणदुग्धं भुवमि ता कीस कीणमुदो ॥२०७॥
 एतो वंघट वम. एतो वटवधमणवमणाड ।
 विगट्ट भवति. एतत्त एगुणिय कम्मवेत्तविओ ॥२०८॥
 परमधओ न वेजावमू व दुवम व कीण नरसम ।
 पुवकयमेव कम्म गुणदुग्धजणम्मि नत्तिट्ट ॥२०९॥
 मंगामे गयदुग्गम दुग्गं ज्ञानावयीसंजुत्ते
 कंतारे कम्मिअसंत्तदियमे मेत्ते वटवदये ।
 अयोहिम्मि समुत्तमवत्तहीलपिअमाणे वे-
 मच्चो पुअभवत्तिअत्ति पुरियो पुत्तेहि पात्तिअट्ट ॥२१०॥



क्षान्तिः ।

FORGIVENESS.

कोट्टम निभाएण एतं ज्ञाया व मज्जमा भणिआ ।
 एतं गणाकं मुत्तं एतं पाममम मच्चम्म ॥२११॥
 कामा व कामणासं भन्ती नृणास्त्वमयाकलिआ ।
 मयादहंती नाना एतं पदं एतं कामाधम्म ॥२१२॥
 मयत्तकं ता कुमत्ता एतं नमत्तं तुमसां तुलकांलया नी ।
 इत्थमिच्छति इत्थि एतं माट्टलाआ मन्ताधम्माआ

बरभवागययगपगभत्रमंश्या हुंनि ख्व्नीरम्माओ ।
 मणुयाण मणुयजम्मे इच्छियमोगेण मंरनी ॥२१४॥
 ख्व्नीए गुणममेओ मन्निज्जः माणवो विरुवो वि ।
 जह नंदिमेणमाह वसंमिओ नियमनाहेण ॥२१५॥
 न वि तं कोइ माया नेव पिया नेव वंघवज्जणो य ।
 उवयारं जह ख्व्नी मुमेविषा मध्वजीवाणं ॥२१६॥
 सञ्जेवि गुणा ख्व्नीइ वच्चिया नेव दिनि सोहमां ।
 हरिणंरुकलविहूणा रयणी न्ह तारयइडावि ॥२१७॥
 नयणविहूणं वयणं कमळविहूणं च मरवरं जह य ।
 न य मोइइ तह ख्व्नीए वाहिरं माणुमं लोए ॥२१८॥
 ख्व्तिदयादमजुत्तो जो मणुओ होइ जीवलोगम्मि ।
 सो जसकिन्ती पायइ कल्लाणपरपरं विउलं ॥२१९॥
 इहलोए परलोए सुहाण सत्वाण काणं ख्व्नी ।
 तम्हा जिणाण आणा कायञ्चा मुक्खकलहेऊ ॥२२०॥
 ख्व्नी सुहाणमूल मूलं धम्मम्म उतमा ख्व्नी ।
 हरइ महाविज्जा इव ख्व्नीः उरियाइ मम्मइ ॥२२१॥

धर्मः ।

RELIGION.

धम्मेण कुरुत्पमूर्डे धम्मेण य दिव्यरूवसंपत्ती ।
 धम्मेण धणममिद्धी धम्मेण सुवित्थडा किन्ती ॥२२२॥

धर्मो भंगव्यमहलं शोगहमहलं च सत्वदुःखमात्रं ।
 धर्मो बलमवि विडलं धर्मो साधं च मार्यं च ॥२२३॥
 किं जेविष्णु बहुणा जे जे होइइ ममयजियलोप ।
 इन्दियमजाभिगामं तं मं धम्मपत्तं सत्वं ॥२२४॥
 भीमंभि मरणशाले मोत्तुये दुवस्समंविदधंरि ।
 अयं देहं मयणे धम्मोत्थिय होइ सुमहाओ ॥२२५॥
 पादेइ य सुखलोयं तनो वि सुमाणुमत्तणं धम्मो ।
 तनो इवस्सविमोसंवे सामदमोसंवे ल्हुं मोवस्सं ॥२२६॥
 धम्मेण ल्हइ जीवो सुमाणुमत्तममोवस्समाहण्यं ।
 दुवस्समदममाशयं पाइ नयं अहम्मंण ॥२२७॥
 मेहेण विणा सुद्धी न होइ न य बीयवज्जियं सस्सं ।
 तह धम्मंण विरहियं न य सोवस्सं होइ जीवाणं ॥२२८॥
 धणओ धणन्यियाण कामधीणं च सत्त्वकामवरो ।
 मग्ग पयग्गामग्गमहेऊ जिणदेमिओ धम्मो ॥२२९॥
 धम्मो चरे-थ मत्ताण मग्ग मवसाधे ।
 देवं धम्मं गुह चैव धम्मन्धी य पक्कित्थण ॥२३०॥
 बावन्तीकनापहिया वि पुग्गिमा अपहिया चव ।
 सत्त्वकनाण पया उ धम्मकल न ज्ञाणन्ति ॥- ३१॥
 ल्हणुण माणुमत्त जग्ग न धम्मं सया हवइ चित्त ।
 नम्म किं इग्गयन्थ अमय न्ह चिय नाम्मा ॥२३॥

जीवदयाई ममिज्जइ इंदियरगो दमिज्जइ सयावि ।
 सन्नं चैव चविज्जइ धम्मस्स रहस्सामिणमेव ॥२३३॥
 मीलं न हु मंदिज्जइ न संमिज्जइ समं कुसीणिहिं ।
 गुणवयणं न सत्थिज्जइ जइ नज्जइ धम्मपरमत्थो ॥२३४॥
 धम्मो बंधु सुमिन्नो य धम्मो य परमो गुरु ।
 सुभ्राममो पयडाणं धम्मो परममंदिणो ॥२३५॥
 पिड्डी ताण नाण विज्जाणे तइ गुणेसु सुमउत्ते ।
 सुदमनधम्मवयणे सुपरिअणं जे न याणत्ति ॥२३६॥
 मणमयस्मि उवणण देसावि सइस्या न ताणेनि ।
 धम्म ताणं मणं मइमि चिोहि मणत्तं ॥२३७॥



दानम् ।

CHARITY

सत्त्विय द्वाइ किंता दानम व इइ निम्भला कनी ।
 इण्णावज्जिवइइयो मंइता 'स्य माणस्य वइइ ॥२३८॥
 मात्ता नइइया मात्तास्य मंण'अइमा विइवी ।
 सु'अव'अया 'स्य सु'अव'अइइइइइ ॥२३९॥
 'अ'अ इइ त'अण इण्णव'अण'अइइइइइ ।
 मा'अ व'अ'अ'अ 'अ'अ इण्णु मं'अ समु'अ'अइ ॥२४०॥
 नइ 'अ'अ'अ'अ 'अ'अ इण्णु व'अ'अ'अ'अ ।
 इ'अ'अ'अ'अ 'अ'अ इण्णु व'अ'अ'अ'अ ॥२४१॥

दिलं सुहंपि दाणं होइ कुतश्चि असुहफलमेव ।
 सपत्न्यम जहा दिलं स्त्रीरपि विसर्जनं उवेइ ॥२४२॥
 सुखं वि सुखं चि उ दाणं नियमेष सुहफलं होइ ।
 जइ गार्वाणं दिलं तिणं पि स्त्रीरनरमुवेइ ॥२४३॥
 महया वि हु जनेणं वाणो आसजलससमहिगिष्ण ।
 सुतो न जाइ दरं इय आमंभाए दाणं पि ॥२४४॥
 नो तेमि कुवियं व दुक्खमस्सितं आलोयए सम्भुइं ।
 नो मिहेइ घां कंमंक्खहिधा दामिव्व नेसि मिरी ॥२४५॥
 सोइग्गाइगुणा चयंति न गुणावद्व्व तेमि तणुं ।
 जे दाणंमि समीहियन्थजणणे कुत्वंति जनं जणा ॥२४६॥
 पुत्तुनगुणविउत्ताण जं धणं दिखए कुपताण ।
 तं सत्तु धुव्वइ वथं रुहिणं चिय रुहिरलिनं ॥२४७॥
 जीवाणमभयदाणं जो देइ दयावरो नरो निचं ।
 तम्मोइ जीवलंण क्तो वि भय न संभवइ ॥२४८॥

अहिंसा ।

NON-VIOLENCE.

संरुगिष्णियदाण भत्ताण जा देइ कोट्ठिमाभा ।
 इय च इणट नय न पुत्तुणं दाणं ॥२४९॥
 कदापि कदापि जणणं दुरन्तदुग्गियादंमिभनिद्व्वणं ।
 समारजलहितंणं देइ चिय हाइ जवदय ॥२५०॥

किं तात् पठिष्यात् पयकोटीत् पञ्चकमुषात् ।
 ये इति न नानं पश्य पीडा न काव्या ॥२५१६
 मने जोग वि इच्छेति जीविउं न मरिचिउं ।
 लडा पाणिदं पोरं निभंगा वजयंति नं ॥२५२४
 वो जीरादं कां करेइ गणमियमपणो निधि ।
 ने कणम मणमूदं नमददं सो निने रुदइ ॥२५२३
 विचात्रि नो माज्जम मागंनं मणुनां ।
 रविने वा वि नो रिजा नीविने तु म इदइ ॥२५२३
 इमं मरुतं वरिने वेव मणुसिननं ।
 इदमं बुकमण नीरदिवाकं नेयं ॥२५२३
 इदं व तांननाद नीन मरुतावमि इवमं ।
 मंमोसा मणुदं इडावि मामणनो वृजा ॥२५२३
 मणुदं मणुदं मणुदं मणुदं मणुदं मणुदं ।
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गुणार्थादिं करोत्यदो धम्भो भावदयामओ ।
 जाइ जीवो जन्मिंको जओ अमरणं पय ॥२६१॥
 जो कुणइ नरो तिमं परस्म ओ जणइ जीविशविणासं ।
 विणइ मोहम्मविहं मंगदेइ संन्याभंसे ॥२६२॥
 जो कुणइ परम्म दुइ पाइइ तं वेर अर्गतगुणं ।
 लब्धोति अंशणदं न दि निवन्नुम्मि वविशम्मि ॥२६३॥

गुणमहिमा ।

IMPORTANCE OF MERITS.

जइ होन्ति गुणा ता किं कुलेण गुणिणो कुलेण न हि कज्जं ।
 कुलमकलंकं गुणवज्जिआण गरुयं चिय कलंकं ॥२६४॥
 गुणरीणा जे पुरिसा कुलेण गच्छं वहन्ति ते मूढा ।
 वसुप्पन्नो वि धणु गुणगहिणं नत्थि टंकारो ॥२६५॥
 जम्भना न गरुयं गरुयं पुरिसस्स गुणगणाम्हणं ।
 मुत्ताहलं हि गरुयं न ह्यु गरुयं सिप्पिसंपुडयं ॥२६६॥
 स्वर्फकस्स मिप्पिउट्टे रयणं न होइ ज अणधेयं ।
 जाईणं किं व किञ्चइ गुणेहिं दोसा कुसिञ्चन्ति ॥२६७॥
 ज जाणइ भणट जणो गुणाण विहवाण अन्तरं गरुयं ।
 लब्धइ गुणेहिं विहवो विहवेहिं गुणा न धेप्पन्ति ॥२६८॥
 टाण गुणेहिं लब्धइ ता गुणगहण अवस्स कायत्वं ।
 तारो वि नय पावइ गुणगहिओ धणवट्टं ॥२६९॥

क्वद्वदुदुंशुदीओ विवेयमायंडमेहमालाओ ।
 निभं परवंचणविश्रियअहिणियेसाओ येसाओ ॥२७९॥
 सवहे कुणंति अन्निग् रञ्जंति परं सयं न रञ्जंति ।
 गिण्डन्ति षणं विद न हु षणंण पिण्डन्ति देसाओ ॥२८०॥
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 पारंति न येसाओ निशजीदाए वि पश्चिन्न ॥२८१॥
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काव्यम् ।

POETRY.

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 नवव पट्टवण्णमसो ज व य स गण्णमालचत्त । २ ७ ९ ।
 मुताइन् व क व म व वि ल व न्ण पश्चिअ ।
 सोयावक्कणकम्मिण्ण प वि ष य ट्ठ म्हा २ ८ ० ।
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 उउवे म्हावण्ण पण्ण व ष षिअ ।
 पश्चिअ विट्टमिया येसाओ उइ वि दीमंति ।

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 कलिकाले किं कीमइ गुणेहि पहुणो न घेप्पन्ति ॥२७५॥

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 अजाण हुन्ति दोसा वेसाण पुण अञ्जंकारा ॥२७३॥
 न गणेइ म्भवन्नं न कुलीणं नेव गुणसंपन्नं ।
 वेसा वाणरीमग्गिमा जत्थ फलं तत्थ संकमइ ॥२७४॥
 बहुकवडचापुवयणेहि नेहमुप्पाटऊण पुरिसस्स ।
 गिण्ठन्ति धण न निद्वणं च निद्वपि मुंचन्ति ॥२७५॥
 चवत्तमहावाओ निग्गणाओ अच्चंतलोहवद्धाओ ।
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 वंचह मा वचिअत्तइ गिण्ठह त्रिययाइ देहि मा हिययं ।
 इय अक्काउवणम मन व मग्गन्ति मुविणं वि ॥२७७॥
 कयवि वट्ठविप्पियाओ वि अल्लियवणंहि पत्तिपावेनि ।
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मायविष्णुपुत्रं । मपत्तुपत्तारभाटं कावेन्ति ।

न मांत्सुवदां निरुपमविपति दु जगन्ति ॥२०८॥

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दुर्हंति दु मरिदरे कं धामनेन मरिदरे ॥२०९॥

मा नधि कला नं नधि आगरे नं नधि विवि विलज्ज ।

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दीर्घमविदनां महीशरेशमदिमामदरुत्ति ।

आदिपद कायमपरो जणमपरं पुद्विपटमे ॥३०१॥

तायामिनेज कालो सबलभावाण उरं मयेमो ।

पासे कटवि न मुंचट ता धमं उज्जमं पुणद ॥३०२॥

जाणन्तो मणज्ज देहाधम अमागयमपां ।

वो उदिणज्ज नग्वा मणम्म अवम्म गंनये ॥३०३॥

मरुभवमिदमावीद् मलिनचरण म व मूमन्न ।

अणुममये मणमात्र त्रियट्ति त्र जणा कट मणद ॥३०४॥

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जीयमणिधमवम्म मणज्जि मणमि निचठो जम्म ।

मृणायारपुम्म व वा प्राया जीविण तम्म ॥३०६॥

जस्म मयस्सेगवरो सगो मोक्खो व होइ नियमेणं ।

मरणंपि तस्स नरवर ऊसवभ्यं मणूमस्स ॥३०७॥

न वि जुद्धं न पलायं कयन्तहत्थिम्मि अग्रइ भयं वा ।

न य से दीसइ हत्थो गेण्हइ य ददं अमोक्खो य ॥३०८॥

जह वा लुणाइ सासाइ कामओ परिणयाइं कालेण ।

इव भूयाइ कयन्तो लुणाइ जायाटं जायाइं ॥३०९॥

जइ ताव मच्चुगसा सच्छन्दसुइं सुंसेमु विरन्ति ।

अच्चन्तमणोयारो जत्थ जगरोगवाणीणं ॥३१०॥

किं पुण वाहिजरारोगसोगनिच्चुइयम्मि माणुस्से ।

मच्चुस्स मो पमाओ अं जिणइ नरो निमेसंपि ॥३११॥

जहव मीहो व मिगं गहाय—

मच्चू नरं नेइ हु अन्तकाले ।

न तस्म माया न पिवा न भाया—

कालम्मि तम्मि सदरा भवन्ति ॥३१२॥

गो को विनन्थि जीवो किल्लोपमाअंमि जो वमं न गओ ।

मच्चुस्स पावमणो मोत्त मिद्धे मुद्दमनिद्धे ॥३१३॥

जुज्जइ णट मोगो मणं इह होज्जं कस्म एगस्स ।

माहाणम्मि मणं को मोगो किं व रत्तेणं ॥३१४॥

संसारः । WORLD.

स्रगदिद्वन्द्वविद्वे स्रगपरिवृन्तविविद्वसुद्वदुक्मे ।
 स्रगमेजोषविओगे संसारे रे सुदं कनो ॥३१५॥
 कालमि अणार्इए जीवाणं विविद्वकम्भमराणं ।
 तं नत्थि संविद्वणं मंभगे अं न संभवइ ॥३१६॥
 ही मंभारसद्वावाचरियं नेहाणुरागारना वि ।
 जे पुञ्चण्हे दिद्वे ते अवरण्हे न दीमंति ॥३१७॥
 एयं करेमि एण्दि अयं काउण पुण इयं कलं ।
 काहामि को णु मत्तइ सुविणयतुलमि जियलोए ॥३१८॥
 नारयतिरियनरामरभरेसु णिण्डन्तकण्य जीवणं ।
 जम्भरामरणमए सोतूणं किमन्धि किंचि सुदं ॥३१९॥
 किं अत्थि नारगो वा निरिओ मणुसो सुगे व संसारे ।
 सो कोइ जम्भ जम्भमरणाड न होत्थि वाशइ ॥३२०॥
 तेहिं गहियाण य कइं होइ रई इत्थिणकणयाण व ।
 कूडपपरियाणं दद वात्तं विनुप्यमाणं ॥३२१॥
 केण ममेत्थुप्यता कइि इयो नह पुजावि गन्धव ।
 जो गच्छिषेवि जिनेइ ग य मा को न उण्णो ॥३२२॥
 भयरोगमोगविण्यओगवत्तद्वम वण्णव जत्थिण ।
 नटपेच्छणयममाण मभर को एव कुराइ ॥३२३॥
 वत्थवा सुयणं मं ३ २२०० । १००० । १ ।
 पेयकणा नियत्तवि दाव ३ नत्थि ॥३२४॥

मा जाणसि जीव तुमं पुत्तकलत्ताइ मज्झ सुहहेऊ ।
 निउणं वंधणमेयं संसारे संपरंताणं ॥३२५॥
 जीवो वाहिविउत्तो सफरो इव निज्जले तडप्फडइ ।
 सयलो वि जणो पिच्छइ को सबो वेअणाविगमे ॥३२६॥
 तं कंवि नत्थि ठाणं लोए वालगगकोटिमिन्तंवि ।
 जत्थ न जीवा बहुमो सुहदुक्खपरंपरं पत्ता ॥३२७॥
 जम्मदुक्खं जरादुक्खं रोगा य मरणाणि म ।
 अहो दुक्खो हु संसारो जत्थ कीसंति जंतुणो ॥३२८॥
 वसियं गिरीसु वमियं दरीसु वसियं समुदमज्झम्मि ।
 रक्खम्मोसु अ वमियं संसारे संसरंतेणं ॥३२९॥
 जावंति वेइ दुक्खा सारीरा माणसा व संसारे ।
 पत्तो अणंत्तुत्तो जीवो संसारकंतारे ॥३३०॥
 संमारो दुक्खहेऊ दुक्खफलो दुसहदुक्खस्सवो य ।
 न चयंति तंवि जीवा अइवद्धा नेदनिअहेदि ॥३३१॥
 नियक्कम्मपवणचलिओ जीवो संसारकाणणे घारे ।
 का का विटंभणाओ न पावए दुमहदुक्खसाओ ॥३३२॥
 गोधिय कज्जवमेण वत्तओ होइ एत्थ संसारे ।
 काणवमेण सो वि हु रिउत्तव वेगो जणो होइ ॥३३३॥
 पम्मवत्ता न कोवि हु पिओ व मत्तु व अत्थि लोमंमि ।
 नइ माया नेव पिशा मक्कज्जवमओ जणो सत्थो ॥३३४॥
 पुत्तोवि मत्तमारिमा दीएइ नियकारणे अणुत्तंते ।
 विट्ठा सुविणंत्तो वि हु पित्तु संमाग्वासम ॥३३५॥

भाषशुद्धिः ।

MENTAL PURITY.

मणवावारो गरुओ मणवावारो जिणेहि पन्नतो ।
 अह नेइ सत्तमाए अहवा सुखं पयासेइ ॥३३६॥
 सब्वाणवि सुद्धीणं मणमुद्धी चेव उत्तमा लोए ।
 आल्लिआइ भत्तारे भावेणत्तेण पुत्तं च ॥३३७॥
 दाणतवमीलभावणभेएहि चउव्विहो हवइ धम्मो ।
 सत्त्वेसु नेसु भावो महप्पभावो सुणेयत्त्वो ॥३३८॥
 भावो भवुइहिनरणी भावो सग्गापवग्गपुरमरणी ।
 भवियाणं मणचिनिअअचिनचित्तमणी भावो ॥३३९॥
 मेहस्स सरिसवम्म य जत्तियमित्ते च अंतं होइ ।
 दव्वत्थयभावत्थयस्स अत्तं नत्तिय णंय ॥३४०॥
 दाणतवमीलभावणभेआ चउगे हवति वम्मम्म ।
 नेसु वि भावो परमो परमोसत्तमसुत्तकम्माण ॥३४१॥
 दाणाणमभयदाण नाणाण जत्तव केवलं नाण ।
 आणाण सुक्कइत्थाण तत्तं भावो मन्वधम्मेष ॥३४२॥
 कम्माण मोहपिज्ज रग्गणा मन्वेसु इन्दिउणसु जहा ।
 बभब्बय वणसु वि तत्तं भावो मन्वधम्मसु ॥३४३॥



सत्यञ्ज । TRUTH.

इह लोके चित्तं त्रैलोक्यं त्रैलोक्येभ्यः परं च सर्वं वा ।
 अयमं धननामं वा पातन्ति यः अश्विनयनाश्रितः ॥३॥
 लाडप्रसीधं परं नामः मां गुह्यम् जड मद्मा ।
 तद् गुणस्य अमेग अमणयणं पातयेत् ॥३॥
 अप्यण्डा पट्टा वा कोदा वा जड वा मना ।
 हिसगं न मुमं ब्रूया नो वि अत्रं पयारः ॥३॥
 एवमाह उ जा मासा एमहात्मि संदिपा ।
 संपयाईयमदं वा नं वि धीरो विवज्जः ॥३॥
 अईयमि य कालमि पशुप्यन्ननागद ।
 जमदं तु न जाणञ्जा एवमेव वि नो वद ॥३॥
 सुयगो त्व अलियवाइ होइ अवीसासभायणं मुवणे ।
 पावद् अक्त्तिपमर जणयाण वि जणइ संटावं ॥३॥
 सञ्चेण फुणइ किता सञ्चेण जणमि होइ वीमामो ।
 मगापवमासुहभपयाड जायन्ति सञ्चेण ॥३॥

उपदेशः । ADVICE.

नियमिज्जट नियजाहा अविभाग्यि नेव किज्जण कम्मं
 न कुलकमो य लुप्पद् कुविओ किं कुणद् कलिकालो ॥
 अप्पा न पसंसिज्जट् निदिज्जट् दुज्जणोवि न कयावि ।
 बहु बहुमो न हमिज्जट् लब्भइ पुरुअत्तणं नेण ॥

वदन् न संविद्यद् विद्यन् नैव ह्यसतो येनो ।
 संकं न पश्येत्पुत्रं मृष्टा किं किं भवन्ति विदुना ॥३५३॥
 मन्दमय उदवर्तिह्य न पश्येत्पुत्रं परस्म उवसारो ।
 विदुर्नैव संविद्यद् उदरगो एव विद्यमानो ॥३५४॥
 बोधिन आत्मनिवृत्तं विद्यद् वाग्यं विन पश्यन्नाभंगो ।
 दीर्घं न य संविद्यद् संविद्यद् ज्ञेय इह लोके ॥३५५॥
 दिष्टो न संविद्यद् कथा वि संविद्यद् न संगतो ।
 न कश्चेति हविष्यद् एवो नात्मन नीमंशो ॥३५६॥
 शिष्यो न सुगुणेषु वदन् रागो न नेहवस्त्रेषु ।
 संस्यद् पत्न्यविकारा द्वागालं इदो य वमवहो ॥३५७॥
 नाहजमायमिह्यद् अन्ना पारिष्ठाणं न वदनिषे ।
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न वी	४५०	न वी	४५०
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The good though silent, are known by the host of their virtues. Do the gems which are valued at thousands speak for themselves? (8)

The earth is decorated by those three men; viz. one who supports the helpless, one who saves (lifts up) a man from (the pit of) calamities (where he has fallen) and one who affords shelter to those who seek it. (9)

The words of the good uttered in an idle mood or unconsciously spoken never turn out false, like those engraved on stone with a chisel. (10)

The wise do not use those words by speaking which others may be offended or some life may be destroyed or the soul may fall into distress. (11)

That a strong man should forgive, the wealthy should not be proud and the learned should be gentle—these three things decorate the earth. (12)

This is the nature of the good. They do not laugh at others. They do not praise themselves and they speak hundreds of sweet words salutations to them. (13)

Water of clouds mouglit the collection of fruits on trees and the riches of the good these form the common property of the whole world. (14)

That which is good and great may be accessed with a few characters but it may be difficult as the difficult nature of rocks is to be cut. (15)

The trees with their roots in the seven depths of the ground of the earth. When the wind blows from the north towards the south, they are bent on the west side. (16)

Those who are good and great are like the trees when their

To the enterprising, the mountain morn is like straw,
 heaven is like the courtyard, the expanse of the sky is within
 the reach of one hand and the oceans are like rivulets. (27)

The lamp swallows darkness and gives it out in the
 form of collerium; or it is that the good-natured cannot keep
 anything turbid at heart (28)

The good do not strike the guest (come to house), the
 refugee, the prisoner, the diseased, the fleeing, the old and
 the child (29)

The good do not find fault with even the backbiter
 The sandal-wood tree even when being chopped off by the
 axe makes it fragrant (30)

The good, though not requested bring to light the merits
 of poets in their poems The moon by her very nature brightens
 the whole world (31)

The wise look upon the wife and wealth of others as
 mother and straw, They are always the more ready to guard
 (the interest of) the people (32)

All the conditions of the blessed are for benevolence.
 The rise in prosperity of a man like the rise of the young
 moon brightens the world (33)

The good alone can bear great calamities with the one
 sentiment of enterprise The earth only and not a thread in
 this world can bear the fall of adamant. (34)

There is no protection though they bewail-but the
 bondage of karma only The learned therefore, knowing the
 nature of this world do not bewail (35)

Blessed are those excellent men, who, having left off
 their young women, take to asceticism, accept vows and reach
 the matchless and unshaking peak of bliss (36)

Of what worth is that wealth though immense, lying concealed in the house, by which, same bright like the rim of moon does not spread in the world? (64)

The fortune earned by the father comes indeed as a sister to the son. Another's fortune is like another's wife. It is proper therefore to enjoy one's own earnings (65)

The jewels in the ocean do not get exhausted though given ceaselessly. Wealth perishes by the absence of virtuous merit and not by charity or enjoyment. (66)

The serenity of the ocean is the same even in the absence of wealth, whose house has wealth not visited long separated from that ocean? Tell me that. (67)

He who is wealthy, is happy, learned and great in the world, while a man without wealth is low. (68)

Why should there be any attachment for that wealth which cannot remove all the troubles of all living beings and cause any happiness even for a moment? (69)

So long only as a man has not to beg (seek the world) there are beauty, merits, sense of shame, wealth and reputation and order. (70)

For a man who has made a man lighter than a feather, he is not carried away by wind and he is not able to get him. (71)

A man who has made a man to seek the world, he is not able to get him in the throat. (72)

A man who has made a man to remember you, he is not able to get him, self-respect. (73)

operate, the tree of affection and love for kinsmen grows in safety. (99)

The father of a young girl is ever miserable, feeling grief the moment she is born, his anxiety increasing as she grows and paying fine when she is married in the form of dowry. (100)

They are happy in this world who have no daughter born to them, for, she destroys her father's place, adorns another's and is an abode of quarrels and shame to the family. (101)

Women by their nature are like the berry fruits, charming in external form and filled with poison inside. (102)

If attached, they take away wealth and if averse they do not hesitate to take away life even. Wicked young women are dreadful in affection as well as aversion. (103)

They think of one, look (affectionately) at another, and arrange (meeting) with a third man. Who can indeed be dear to the heart of these fickle-minded women? (104)

Why speak more? They kill even their son. Who is really dear to these frail women? (105)

Just as a sweet mixed with poison, though delicious, destroyed when it is consumed in the same way a woman though beautiful is destroyed and ruined when enjoyed. (106)

As a man would never accomplish these things, which are not possible to be thought of in mind, or seen even in dreams. (107)

Like pearls in the sea, like fish in water, of footprints of birds in sky and of the way leading to the heart of women. (108)

Life is unsteady like the flapping of the ears of an elephant and quick like the flash of lightning. These affections of relatives and enjoyments too are dream-like. (118)

Why should there be any attachment for this body which is momentary, smelling foul by nature, hell-like, dreadful, disgusting and an abode of a number of worms? (119)

Human birth is worthless, life is fickle like the flash of lightning and the body is the receptacle of many diseases and groups of worms. (120)

Union with the beloved person, riches and body of living beings are like the rainbow, foam, dream, flash of lightning, flowers and bubbles of water. (121)

Persons who have much been enjoyed and dear ones have a lot of sorrow well sported with Body too is very much like a bubble. It has to be abandoned momentary. (122)

How long is it lasting wealth, wealth, tomorrow and day will be over and mark their life dropping down like water from the palm. (123)

The wheel of life is like a wheel of fire, every soul is bound with attachment. It is not proper to be bound by the wheel of life. (124)

The body is like a house of mud and is like a house of mud. It is not proper to be bound by the wheel of life. (125)

man consider the pain of gratifying
 sure (142)

acted to the merit of sensual objects
 pleasure, but he does not notice his
 though very much troubled (by those
 (143)

spite does a man, given up to passions,
 women like a bee who is mad after
 into? (144)

an extraordinary darkness indeed, even
 shning, because a man (under its influence)
 not and does not see what really exists. (145)

as the arrows of cupid destroying the very
 union do not operate, there is some sense
 ide and mind devoted to the thoughts of
 see. (146)

desires are like thorn, poison and serpents,
 hanker after them go to hell against their

and twilight colours, and when youth is like the velocity of a river? (134)

Just as a dew-drop, oh Gautama, remains dangling for a short time, in the same way life of human being is very short. Therefore, do not be careless even for a moment. (135)

How long will you sport in this well of the body, where every moment the water of life is taken out (lit-dried up) by the pots of the contrivance of Time? (136)

Sensual pleasures are terrible (in their effect) like poison, and burning like fire. They are the cause of death, like a goblin, a serpent or a tiger. (137)

I exhort you therefore oh layman, for ever to have firm belief in religion which is the store of happiness, having known that sensual delight is dreadful, human birth is momentary like a quick flash of lightning, that happiness of the union of the good is temporary and that youth is worthless. (138-139)

How can a wise man desire to enjoy those (sensual) pleasures which are like the drops of honey (as explained in the famous parable), unsubstantial and extremely dreadful in consequence when thus got into troubles and calamities? (140)

Fie upon that thirst of passions. Even gods like Han, Han Brahma, moon, sun and Indra are captured by women on that account. (141)

Just as a man suffering from itches finds the pain caused by scratching agreeable in the same way, men

A Jain's sacred feet is polluted even by ordinary men as I pass down it to an evil dog's. (159)

Good men avoid another's wife like a scumb spot out of the mud and dung while the respectable and the lowly like a dog have contact with her. (160)

One who gives covers of gold coins or gets constructed a gold temple of the Jina does not amass so much religious merit as can be done by practicing celibacy. (161)

Good conduct is better than noble birth and poverty is more welcome than disease. Learning is more valued than a kingdom and forgiveness is more important than even great penance. (162)

Good conduct is preferable to noble family. What is the use of noble birth devoid of good conduct? Lotusess grow in mud but do not indeed get dirty. (163)

Good conduct of a chaste woman is her real decoration although she may be without ornaments, but death indeed is better for that woman who has strayed her character. (164)

Good conduct is the ornament of family and the best means to attain a learned and matchless religion. (165)

Good-conduct is the best of vows, as Meru is the highest of mountains, Airavata the most powerful of elephants and lion the strongest of wild beasts. (151)

The man who being greedy of the taste of sensual pleasures, violates his chastity in this birth, has to embrace in hell a heated copper statue of a woman. (152)

Blessed are those men and their life is fruitful in this world, who are attached to the damsel in the form of emancipation and who renounce other women in their minds. (153)

That woman deserves to be praised even by the sages who like one celebrate from childhood does not desire any other man but her own husband even in a dream. (154)

That great chaste woman also is very much adorable, who preserves her character in youth, in separation from the beloved, in the season of spring and in the company of many young men. (155)

This young woman whose body is not decorated by the gem of good conduct has her necklace as a burden, girdle as a bond and anklets as fetters. (156)

The woman who violates her chastity in this world being possessed by the ghost of sensual lust has to embrace the iron statue of a man in hell. (157)

Good conduct alone is the ornament and all in all to women. It is a good as their life and nothing is more desirable to them.

A man who has a virtuous and devoted wife, possesses

A celibate man should not observe painted walls or a well decorated woman but turn back his eyes as if at the sight of the (shining) sun. (168)

That thing only which is ordained (written) by fate happens in the case of all people. Having known this, the wise do not turn cowardly even in adversity. (169)

Destiny is a zealous king knowing who stays where though at a great distance and provides him with a fit companion. (170)

A man may be born in Kalinga, married in a desert country and dead on sea—shore even in the present time. Who knows what else will be in future (done by destiny)? (171)

The whole vegetable kingdom acquires wealth on the approach of spring, but if the Kurma tree does not get foliage, is that the fault of spring? (172)

That which is ordained by fate cannot be averted by controversial discussions, strength, exploits, charms, medicines arguments or by learned men and poets. (173)

Anxiety of anyone for anything surely brings misery, for it cannot change what is to happen or not to happen. (174)

All weapons become blunt here, charms and incantations too have no effect. What manliness can be shown to that fate whose weapons are invisible? (175)

Happiness or misery, that which is fixed for a man is necessarily met with by him. There is no prevention possible in that connection. (176)

Soul meets with various kinds of troubles, caught into the noose of thick (soul-affecting) karmas and led through the squares and roads of the city of worldly existence. Who is his shelter here ? (205)

Mother may be born as wife, wife as mother and parents as son in this world due to karmas in the case of all living beings, and there is no end to it. (206)

Soul brings good or evil to itself. Others do not cause it. You experience happiness or misery worked out by yourself. Why then are you depressed ? (207)

Soul alone contracts karmas, bears mutilation, fetters, death and other calamities alone, and moves alone in the world being drifted by the current of karmas. (208)

In fact, none can cause happiness or misery to a man. The karmas done in the previous birth alone are the efficient cause of happiness and misery. (209)

A man is protected by his religious merits, earned in previous births in a battle which is thick for even elephants to pass through, in fire encircled by a number of flames, in a forest terrible on account of wild elephants, lions and tigers, in a mountain full of dangers and in a great ocean which is being crossed through its waves rising high. (210)

Checking of anger means forgiveness and the soul having it is said to have restraint. Forgiveness is the root of merits and all in all of religion. (211)

By practicing the religion of forgiveness, lovely women get a cupid like husband possessed of beauty, merits and riches, dear to their heart and obedient. (212)

By religion, one gets noble birth, divine beauty, prosperity in wealth and wide-spread fame. (222)

Religion is the unparalleled auspicious thing, unexcelled medicine for all pains, great strength, protection and shelter. (223)

Why speak more? All that is found attractive to the mind and senses in the whole world, is the fruit of religion. (224)

At the terrible time of death, religion only, becomes a good companion, hard-earned wealth, body and kinsmen are left off. Religion brings heaven, thence good human condition, liberation from miseries and finally emancipation, which means eternal happiness, very quickly. (225-226)

By religion, a creature gets high position and great happiness of divine and human birth, while by irreligion it goes to hell which is an abode of thousand miseries. (227)

There is no rain without clouds and no corn without seeds, in the same way creatures get no happiness in absence of religion. (228)

The religion preached by the just, gives wealth to those who seek it, fulfils all the desires of the amorous and unites one with the happiness of heaven or liberation. (229)

Religion alone is the shelter to living beings in this orbally ocean. Therefore one who seeks it should test and accept a true god, religion and preceptor. (30)

By religion, one gets noble birth, divine beauty, prosperity in wealth and wide-spread fame. (212)

Religion is the unparalleled auspicious thing, unexcused medicine for all pains, great strength, protection and healer. (223)

Why speak more? All that is found attractive to the mind and senses in the whole world, is the fruit of religion. (224)

At the terrible time of death, religion only, becomes a good companion, hard-earned wealth, body and kinsmen are left off. Religion brings heaven, thence good human condition, liberation from miseries and finally emancipation, which means eternal happiness, very quickly. (225-226)

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The religion preached by the just, gives wealth to those who seek it, fulfils all the desires of the amorous and unites one with the happiness of heaven or salvation. (229)

Religion alone is the shelter to living beings in this worldly ocean. Therefore one who seeks it should test and accept a true god, religion and preceptor. (230)

Just as water, drunk from one tank by a cow and a serpent, results into poison in the case of the former and milk in the case of the latter, in the same way, charity done to the well behaved and ill-behaved, becomes completely fruitful and fruitless according to the nature of the recipient. (240-241)

Even good things given in charity to a wrong person, bear bad fruit only, just as milk given to a serpent turns into poison. (242)

Charity though little and insignificant, given to a good person necessarily brings good fruit, just as even grass given to a cow turns into milk. (243)

An arrow though discharged with great force and efforts does not go further than the target kept in mind, in the same way charity done with some desire cannot give anything more than the fulfilment of those desires. (244)

The whole lot of unappiness, as if enraged, does not look at those men, wealth like a maid servant fallen at their feet does not leave their house and the virtues of grace etc, as if tied fast with a string do not leave the body of those men who exert in the practice of charity, which brings all desired objects. (245-246)

If wealth is given to the underserving persons who are devoid of merits described above, it means washing with blood a garment which is dipped into blood. (247)

From no quarter is fear possible to that man in this world, who given up to compassion, always promotes safety to living beings. (248)

Those highly sinful persons who for the sake of momentary pleasure kill living beings are like those who burn a part of Harichandana forest for getting ashes. (257)

That man who practises any other religion but that of mercy to living beings, mounts an earless ass having rejected Airavata the elephant of Indra. (258)

One who lives by killing others destroys his soul for the sake of a few days more. (259)

Have compassion for living beings as it is like a boat to cross the ocean of life, a canal of nectar to nourish the trees of great bliss and a source of the mass of happiness in heaven and liberation (260)

Those who desire salvation should follow that faith which is saturated with compassion for living beings, because one attains immortality by abstaining from killing living beings. (261)

That man who kills living beings and causes their destruction, brings separation from happiness and fall from prosperity. (262)

He who inflicts pain on others has to suffer misery infinitely multiplied. Mangoes cannot be had by sowing a neemba tree. (263)

If merits are possessed, what is the use of family? The meritorious indeed do not need noble birth. A spotless family is a great blemish to those who are devoid of merits. (264)

Those men are fools who bear pride for their family in the absence of merits. A bow though made of the

value of merits in the kal age! Masters are not pleased with them. (272)

Crookedness, not following a straight course, deception and untruth are considered to be faults in others but they are the ornaments of harlots. (273)

A harlot does not care for the beautiful, nobly born or virtuous but like a female monkey she goes to where fruit (wealth) is. (274)

They produce affection in the heart of a man by many false sweet words, take away his wealth and then leave him though affectionate. (275)

Fickle by nature, having no scruples and tied fast by great greed like female monkeys, they know what can easily be eaten; (who can easily be deprived of his money). (276)

They remember even in dreams the advice of their mother, a procurer, to deceive and not be deceived, to capture hearts and not give their own. (277)

Though doing harm to a man in many ways, they so convince him with false speech that he thinks all that she speaks to be true. (278)

Harlots are like the cottages of artificial family, series of clouds to conceal the sun of discrimination and always bent upon deceiving others. (279)

They take false oaths, please others, being themselves never pleased, take away wealth and yet are not won over by it. (280)

If death devours one particular person only, it is proper to be sorry, but when death is common to all, where is the sense in weeping or being sorry? (314)

How can there be any happiness in the world in which wealth is obtained and lost in a moment, where various kinds of misery and happiness change every moment and where one meets with separation and union in a moment? (315)

There is no occurrence which is not possible in the case of living beings who are controlled by various kinds of karmas from eternal times in this world. (316)

Alas, such is the nature of happenings in this world; those who are found full of affection and attachment in the morning are not found with the same feelings in the after-noon. (316)

Who would in this dream-like worldly existence, think that "I will do this thing now. Having done that, I will do the other thing to-morrow"? (317)

Is there any happiness allowed to living beings, wandering through the existences of infernal creatures such as human, asuras and gods, repeating birth, old age and death? (318)

Is there any happiness to any animal or man or deity in this world in which all the sinful things like lust and attachment are? (319)

How can there be any happiness to those who are caught by the teeth of death like the young ones

of deer who are caught fast in a net and who are being quickly destroyed by hunters? (321)

Who would not be dejected if he thinks this much only? "On account of what am I born here? Where shall I go hence and where again from that place?" (322)

Who would hold patience in this worldly existence which resembles an actor's show and which burns with the fire of fear, diseases, separation from beloved persons and various kinds of miseries? (323)

Kinsmen, relatives, father, mother, sons and wife, all return from the cremation ground having offered libations of water etc to the deceased. (324)

Oh soul, do not think that sons and wife are the cause of happiness to you. That is a very clever and strong bond for those who move in the worldly existence. (325)

Soul oppressed by ailments, struggles like fish in a place without water. All people witness it but none can remove the pain. (326)

There is no place in the world of the extent of the end of a bit of hair even, where, living beings have not met with series of pain and pleasure innumerable times. (327)

There is the pain of birth and the pain of old age. There are diseases and death. Ah, the world is full of miseries indeed, where all living beings are distressed. (328)

In the course of our wanderings in the worldly existence, we have lived in mountains, in caves and in the ocean. (329)

In the wilderness of this world, soul has innumerable times suffered all those troubles, mental and physical, which are found here. (330)

The worldly existence is the cause of misery, giving the fruit of misery and of the very nature of unbearable miseries. Living beings, tied fast to it with bonds of affection do not leave even that. (331)

What troubles and unbearable miseries does soul not come across, being forced on into this dreadful forest of the world by the wind of his karma? (332)

Due to some reasons a man becomes dear to us in this world and the same man is hated like an enemy for some other reasons on other occasions. (333)

In reality, there is none dear or hostile to us in this world. Neither mother nor father are such. All men keep relations subject to their own interest. (334)

If his object is not realised, even the son looks like an enemy to the father although he (son) is very well behaved. For upon this worldly existence. (335)

Working of mind is a great thing indeed. It has been so stated by the Jnani. If it is impure it takes one down to the seventh hell and if pure it brings liberation. (336)

Of all parties the husband is the best. A woman embraces the husband with affection and the son in quite another. (337)

Religion consists of four divisions, viz, charity, penance, good conduct and purity of thought. In all these, mental purity should be known as of great importance. (338)

It is a boat to cross the worldly ocean, a ladder leading up to the cities of heaven and emancipation and the desire-fulfilling gem for all things thought of in the mind, however difficult to obtain. (339)

That much difference should be known between spiritual worship and material worship, as is found between a mustard seed and the morn mountain. (340)

The principal divisions of religion are four, viz- charity, penance, good conduct and mental purity; of these, the last is a great antidote for sinful karmas. (341)

Just as promising safety is the best of gifts, perfect knowledge is the best of knowledges and pure meditation is the best of all meditations, in the same way mental purity is the best of all religious things. (342)

Just as delusive karma is the most difficult to subdue, the sense of taste most difficult to control, and the vow of celibacy the most difficult to practise, in the same way, it is most difficult to possess purity of thought among all religious things. (343)

As a result of falsehood, people in this very existence, suffer loss of tongue or death or imprisonment or infamy or loss of wealth. (344)

Just as a single seed of gourd spoils at once a fruitful of treacle, so too, false speech completely destroys a host of virtues. (345)

In one's own interest and in that of others out of anger or fear, one should not speak false words which cause injury to living beings, nor ask others to do so. (346)

Similarly a wise man should avoid that kind of speech which is doubtful regarding the past, the present or the future. (347)

One should not make a definite statement about anything, saying, "It is just like this or that," in connection with the past, the present or the future, if he does not know it. (348)

A liar like a serpent becomes the object of distrust in this world. His infamy spreads and he causes pain even to his parents. (349)

By truth, a man's reputation spreads wide, he inspires faith in men, and he becomes endowed with the happiness and prosperity of heaven and emancipation. (350)

If one's tongue is controlled, if nothing improper is done and if family traditions are not transgressed, what can one be killed though very angry? (351)

It is an error to praise himself, if he never ventures out of a world of illusion and if he does not laugh very frequently at his own misdeeds. (352)

When one is angry though enraged, speak if one is angry, but do not speak if one does not put up with it. If one is angry, do not speak and if one does not speak, do not speak. (353)

All should be obliged, obligation of none should be forgotten and the helpless should be supported-this is the receipt of the learned. (354)

So long as one lives, none should be requested, the request of none should be declined, and peevish words should not be uttered. (355)

A man should not trust his enemies, should never betray the faith of those who trust him and should not turn ungrateful-this is the essence of knowledge. (356)

One should delight in virtues and have no attachment for those who do not love. One should desire to be the deserving and unloving. This is the touchstone of the clever. (357)

If a man does nothing improper, does not make himself censurable and does not give up enterprise, the hard hand of the world can be broken by him. (358)

The vows of the wise are indeed like the blade of Vrid They are not to lose heart in difficulties, not to give respect even in death and to continue doing charity when wealth is lost. (359)

One should not bear too much of affection or have duty quarrels even with the dear person. Thus, strife does not increase and final positions are offered to mortals. (360)

One should not form bad company. Words of wisdom should be accepted even from a child.

Justice should be abstained from. Thus there will be no censure (361)

One should not be proud in prosperity or dejected in adversity. Equanimity of mind should be preserved and there will be no trouble of likes and dislikes. (362)

A man retains his greatness if he does not judge the merits of a servant in his absence, of a son in his presence and of a woman neither in her presence nor in her absence. (363)

Realization should be made of the great soul and others should be reckoned as equal to oneself. Attachment and hatred should be avoided. Thus the worldly existence is cut off. (369)

Speaking sweet words, showing modesty, giving gifts and extolling the virtues of others, these are the ways to win a person without magic herbs and incantations. (364)

A man renounces all his objects, if he speaks at the moment honours even a rogue in the presence of a king and knows the difference between himself and others. (365)

When a man is in the presence of the great, he should renounce his own inner qualities and those of the dear ones, and should not think what he has to do. (366)

One should not be proud for one's own sake and should not be attached to the world. One should not be attached to persons. (367)

It never should be obtained from Thus there will be no enmity. (361)

One should not be proud in prosperity or depressed in adversity. Equanimity of mind should be preserved and there will be no trouble of likes and dislikes. (362)

A man retains his greatness if he does not praise the merits of a servant in his absence, of a son in his presence and of a woman neither in her presence nor in her absence. (363)

Realisation should be made of the great soul and others should be reckoned as equal to oneself. Attachment and hatred should be avoided. Thus the world's existence gets cut off. (364)

Speaking sweet words, showing modesty, giving gifts and adopting the virtues of others these are the ways to win over a person without magic herbs and incantations. (365)

A man remains all in one if he speaks at the right moment, honours even a rogue in the presence of many people and shows no difference between himself and other. (366)

If a man takes care to be free from desires he should accept all gifts, invite all to his house, give his own ruler as a gift and inquire after those of the dear ones, and give to each what is proper to him. (367)

One should insult none, no one should put up with one and no one should put to shame the world with one's words. One should be free of things and persons. (368)

One should begin with a small work, do even great work afterwards and have no pride for it. Greatness is thus attained. (364)

Dust, wound, fire and poison though small as of a low degree should not be trusted, for all that grow up to a great extent if neglected. (370)

Do not sleep. You have to keep awake. Why do you rest when you should be running? Three persons in the form of disease, old age, and death are close at your heels. (371)

Oh soul, what is your learning? Have you ever thought anxiously about your self as you do for your children when they feel pain and hunger? (372)

A man should think at the end of night. "Why am I sleeping when the house is on fire? Thus I spend my life without practicing religion is indeed like neglecting self when I am burning." (373)

Anger destroys affection, pride destroys the end of things, deceit drives away friends, and greed destroys things. (374)

Friends, wealth, a kingdom, and a son are all dried up by disease and medicines. (375)

Selfishness results to the calm and the enclosed and if it be...

honor of the unsteady-minded and wealth favors the
truthful. (376)

Those overpowered with anger, get no happiness.
The proud become subject to sorrow. The deceitful are
destined to serve others and the avaricious with their
ambitions go to hell. (377)

As is gain, so too is avarice ever increasing with
it. The satisfaction which was to be had with only two
masses of gold, could not be secured even with a crore of
gold coins. (378)

Let there be innumerable heaps of gold and silver,
as huge as the kailasa mountains; a greedy man will not
be satisfied even with them because human desire is as
endless as the firmament. (379)

The covetous grow blinder everyday, the illiterate
give themselves up to forgiveness and those of mixed nature
do all these three as they earn money, gratify their lust
and practice forgiveness. (380)

If anger is poison what is the tar? Wrong-injury to
him, brings. If pride is one's enemy, who is one's well-
wisher? Contentment. If deceit is a danger, who is one's
shelter? Truth. If envy is a misery, what is happiness?
Contentment. (381)

There is no work better than righteous deeds, no
more profitable than that of killing living beings, no
more pleasant than that of attachment of love and no
more better than that of contentment. (382)

From modesty, one acquires knowledge, from which right belief arises, itself resulting into right conduct, and from right conduct one gets emancipation, where there is unimpeded happiness. (391)

Rain-water, moon-light, fruits of good trees and the robes of the good, form the common possession of all people. (392)

Misers dig the earth and deposit their wealth sending it as if in advance because they are sure to go to hell. (other-world)-(393)

There is no happiness like that of liberation and no pain great like that of hell. There is no vow more difficult than that of celibacy and there is no penance so great as that of study. (394)

The test of a pupil lies in his modesty, of a soldier in the battlefield, of a friend in distress and of charity in famine. (395)

There is no religion greater than that of mercy, no charity so great as that of giving food, no fame equalling that of truth and no decoration like that of good conduct. (396)

There is no fatigue like that of travelling, no humiliation like that of poverty, no terror like death and no pain like that of hunger. (397)

There is no caste, no world, no place and no family where all living beings are not born and dwell eternal times. (398)

Who can paint the coloured feathers of a peacock, imitate the grit of royal swans, copy scent of lotuses and follow the modesty of the nobly born? (422)

If an opponent can not be struck and killed by honest means, he should be put down by clever tricks or fraud or deceit or by the application of charms and incantations. (423)

A man with a stain in his character is like the half-burnt wood in a cemetery. Fear and avoid that mud of infamy as also the fetters in the form of family disgrace. (424)

It is better to constantly acquire and accumulate knowledge though little. Do you not see that the rivers rising to an end with the drops of water swell into ocean? (425)

Those men who destroy themselves will live and hurt not want to do so. Existence will their mind clouded. (426)

Mark the man who is a slave of old age and the aged indeed of old age. Let the man be a slave of old age. (427)

It is better to be a slave of old age than to be a slave of the world. (428)

It is better to be a slave of old age than to be a slave of the world. (429)

You fear a crow in daylight but cross the river Narmada at night to meet your lover. You know how to veil the eyes of others and you also know those parts of the river which are not fordable. (440)

The medicine in the form of a child, restores even the dying to life, gladdens a person overcome with peril, and makes a man smile although he is as it were churned with great sorrow. (441)

In the compound of the houses of the blessed only, two or three children play, running, stumbling, falling and getting their body covered with dust. (442)

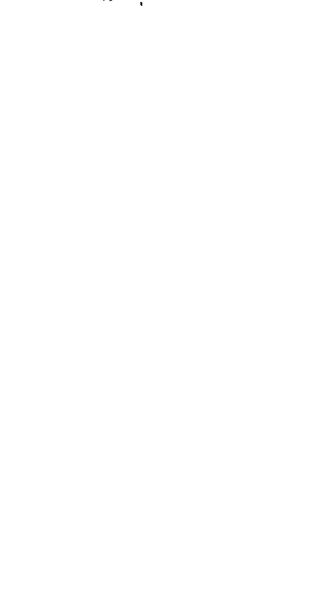
If a man, sixteen years of age, enjoys the fortune of his father, he is surely born as a son to him as a result of his (father's) indebtedness. (443)

If people living on sea-shore are poor, it is a point of shame for the ocean and not for those common people (स्यनायक इत्येव नामो जगत्) (444)

It is not in though always full of gems, never quits its proper limits and therefore merits foremost the comparison of a standard and the deep. (445)

The river Jambhvatirtham, which carries it to the ocean but does not run to a desert. A tree to fill what it is full. (446)

Learning, if neglected, he comes on subject to it punished unjustly quit the land and wife if beaten, respect and modesty goes away in the case of the garrulous (447)



They distinguish elegance from trash, like a fig in a
 bowl. (456)

Those who travel the world, learn diverse dialects
 of various countries, can read the minds of people, and
 see many wonders. (457)

Generally, a man acquires wealth, fame, renown,
 learning, science and fruits of human efforts, in a foreign
 country. (458)

One's mother, mother land, character, distinguishing
 traits of the good and bad and beloved person-these five
 should be treasured up in one's heart even in a foreign
 country. (459)

A man should travel in the world, so that, he can
 observe various characters, can know the characteristics
 of the good and bad and cannot be cheated by rogues.
 (460)

The man who travels over and sees this world of
 manifold gems, becomes surely clever in the observation
 of things and their characteristics in details. (461)

The same rain-water falling when the same star
 is in the ascendant, produces different effects in di-
 fferent things. In the mouth of a snake, it becomes poison
 while in the hollow of a shell, it is transformed into a
 pearl. (462)

It is better to swallow poison, enter into fire or live
 in the company of snakes, than to live with idle fools. (463)

Just as sweet water of a river gradually meeting sea-

Oh earth, you are true to your name in as much as you give shelter to the miserable, the poor, the weak and the helpless, (those who are unable to help others in distress and who continue their ill-fame) (473)

Too much of shyness, pride, down-cast looks and humility are the characteristics of the fair sex and not of men of pure morals. (474)

The virtuous do not praise even the success of an act not tested before and do not censure even the failure of a thing which is well tried and tested beforehand (475)

One should be of an amiable disposition because a good natured man gets suspicious things. A job-conscious person is killed if caught but a veranda is relaxed. (476)

The world, though full of men, appears like a void if there lives not even one person full of affection and good feelings. (477)

The speedy speed of senses, apt to run about the road of bad existence and just going astray are always checked by the reins of knowledge. (Knowledge are the guards and saves them.) (478)

Just as a spark of fire burns villages and cities are allowed to spread, in the same way, such senses if not unchecked can burn all good qualities. (479)

Love can be expressed through ones eyes and a mans guilt also can be clearly seen in his eyes. The inner desires can be revealed through eyes and the inner can be perceived through eyes. (480)

the trees but the difference in each pair is great. (488)

A crow, a dog and an ass, turn to filthiness though forbidden, while a swan, an elephant, a lion and others never get inclined to filthiness though urged to do so. (489)

If a lion's den is visited, one is likely to get pearls and ivory, whereas in the burrow of a jackal, only pieces of hoofs and skin would be found. (490)

Fools and lards can be caught (deceived) by apparent gifts without affection, but the wise cannot be held fast with loads of affection without words of sympathy and good feelings. (491)

There is no taste like that of salt, no kinship like wine, no treasure like religion and no enemy like anger. (492)

Who would discard the wealth of a sovereign king and long for slavery? Who would in the same way reject precious gems and collect pebbles? (493)

Blind at night, day-blind, blind from birth and with hypocrisy, pride and anger, blind with sensual lust and blind with avarice—these have in order an ascending degree of blindness. (494)

The source of wisdom lies in health the source of knowledge in the principle of truth that of learning in detachment and the of all happiness in contentment. (495)

